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DISTRICT, PART B.—STATISTICS, 1907.**

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1907.

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Raingauge Station.	Average.	1885-86.	1886-87.	1887-88.	1888-89.	1889-90.	1890-91.	1891-92.	1892-93.	1893-94.	1894-95.	1895-96.	1896-97.	1897-98.	1898-99.	1899-1900.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Attock ...	18.69	21.7	6.1	14.1	24.5	14.70	28.43	7.55	21.36	23.44	23.75	15.83	15.08	16.46	26.52	9.33
Pindigheb ...	17.37	16.5	6.4	13.4	24.4	12.58	23.12	11.79	26.34	31.12	27.03	22.05	17.40	17.19	17.08	11.93
Fateh Jang ...	23.52	27.1	16.1	19.6	28.9	17.13	20.88	12.55	34.25	33.43	28.37	20.36	20.51	25.48	21.14	20.12
Talagang ...	18.17	13.9	11.5	13.4	19.4	16.11	27.32	9.44	30.21	21.70	23.03	18.90	15.31	20.76	10.19	15.59

Raingauge Station.	1900-01.	1901-02.	1902-03.	1903-04.	1904-05.	1905-06.	1906-07.	1907-08.	1908-09.	1909-10.	1910-11.
1	18	19	20	21	22	23	24	25	26	27	28
Attock ...	23.32	10.10	21.37	21.03	20.26	16.07					
Pindigheb ...	25.23	10.36	15.81	22.11	16.77	12.55					
Fateh Jang ...	40.05	11.56	27.27	21.80	22.90	16.97					
Talagang ...	20.14	11.48	19.65	22.4	14.79	11.83					

Months.	1893-1902.	1891-92.	1892-93.	1893-94.	1894-95.	1895-96.	1896-97.	1897-98.	1898-99.	1899-1900.	1900-01.	1901-02.	1902-03.	1903-04.	1904-05.	1905-06.	1906-07.	1907-08.	1908-09.	1909-10.	1910-11.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
June	...	0.62	...	0.05	1.83	0.85	2.80	...	0.37	0.17	0.40	0.00	0.42	0.60	1.62	.63	1.86	...	...	...	...
July	...	3.57	1.30	3.33	3.12	3.03	0.75	2.59	4.73	10.17	1.02	1.13	2.58	2.90	9.05	9.68	11.42	...	...	...	...
August	...	3.98	3.93	7.65	1.87	6.17	6.52	0.33	3.85	2.42	1.78	0.31	0.93	5.39	10.60	23.58	4.75	...	...	...	...
September	...	2.02	0.70	...	3.36	2.33	1.10	...	.09	8.56	...	2.92	1.13	5.67	8.08	3.13	8.50	...	...	...	...
October	...	0.18	0.40	...	...	...	...	...	...	...	0.42	0.09	0.38	0.73	.12	1.23	.03	...	...	...	...
November	...	0.38	0.10	...	...	...	...	0.56	...	...	...	0.08	...	...	...	2.01	...	...	...	...	...
December	...	0.53	...	0.08	1.48	0.25	...	...	1.75	0.50	...	1.61	...	...	3.59	1.60	8.09	...	...	...	...
January	...	2.17	0.24	5.31	3.02	0.23	1.02	3.44	0.74	...	1.19	3.54	...	0.61	19.03	7.96	.25	...	...	...	...
February	...	1.95	...	0.91	2.58	3.30	1.59	1.77	3.04	2.77	1.65	1.23	0.02	...	...	8.48	17.55	...	...	...	...
March	...	1.67	0.88	1.47	2.40	5.44	0.88	3.02	0.99	1.13	0.62	1.99	1.24	3.46	22.21	10.70	7.28	...	...	...	...
April	...	1.11	...	1.15	1.14	0.90	0.14	2.72	...	0.66	1.49	1.21	3.39	0.70	1.10	.74	1.36	...	...	...	...
May	...	0.63	...	0.81	0.69	...	0.45	0.65	0.20	0.14	0.91	8.15	0.01	1.82	3.74	3.99	.43	...	...	...	...
June to Sepk.	...	10.09	5.93	11.09	10.20	13.63	11.17	2.92	8.64	21.32	3.15	10.42	5.06	14.65	38.23	37.02	26.53	...	...	...	...
Oct. to Dec.	...	1.07	0.50	0.08	1.48	0.25	...	0.66	1.76	0.50	0.42	1.78	0.38	0.73	3.71	5.74	8.02	...	...	...	...
Jan. to May	...	7.53	1.12	9.65	10.76	9.97	4.68	12.20	5.97	4.70	5.70	16.12	4.86	6.59	46.08	31.36	26.87	...	...	...	...

TABLE 5.—SEASONAL RAINFALL AT TAHSIL HEAD-QUARTERS.

"PUNJAB GAZETTE" RAINFALL STATEMENTS.

	1891-92.	1892-93.	1893-94.	1894-95.	1895-96.	1896-97.	1897-98.	1898-99.	1899-1900.	1900-01.
1	2	3	4	5	6	7	8	9	10	11
TAHSIL ATROOK—										
June to September ...	5.83	11.03	10.20	13.53	11.17	2.92	8.84	21.32	3.15	10.42
October to December ...	0.50	0.08	1.48	0.25	...	0.56	1.75	0.50	.42	1.78
January to May ...	1.12	0.05	10.78	9.97	4.86	12.20	5.87	4.70	5.76	16.12
Total ...	7.55	21.36	22.44	23.75	15.83	15.68	16.46	26.52	9.33	28.32
TAHSIL PINDI GHED—										
June to September ...	8.83	17.76	22.10	19.35	18.73	8.09	10.22	13.69	6.08	12.13
October to December ...	2.35	1.17	1.60	0.99	0.55	0.86	1.85	0.24	.36	1.20
January to May ...	0.81	7.41	7.42	7.29	4.77	8.45	5.12	3.13	5.22	11.96
Total ...	11.70	26.34	31.12	27.63	23.05	17.40	17.19	17.06	11.68	25.29
TAHSIL FAREH JANG—										
June to September ...	5.08	17.39	19.85	21.40	16.81	9.62	17.70	16.44	12.68	20.70
October to December ...	2.55	2.00	1.40	0.35	0.23	0.04	2.07	0.50	.27	2.39
January to May ...	.02	14.96	12.18	7.12	3.32	9.95	5.71	4.20	7.17	16.96
Total ...	12.55	34.25	33.43	28.97	20.36	20.51	25.48	21.14	20.12	40.05
TAHSIL TALAGANG—										
June to September ...	7.73	21.27	14.03	13.91	14.19	8.48	14.25	14.30	8.82	9.08
October to December ...	0.22	1.22	1.15	0.50	0.51	0.95	1.30	.84	.62	1.57
January to May ...	1.40	7.72	6.81	8.62	4.20	4.88	5.13	4.05	6.35	9.49
Total ...	9.44	30.21	21.79	23.03	18.90	15.31	20.76	19.19	15.50	20.14

TABLE 5.—SEASONAL RAINFALL AT TAHSIL HEAD-QUARTERS—CONCLUDED.

ATTOOK DISTRICT.]

RAINFALL DATA : TAHSILS.

vii
[PART B.]

"PUNJAB GAZETTE" RAINFALL STATEMENTS—concluded.

	1901-02.	1902-03.	1903-04.	1904-05.	1905-06.	1906-07.	1907-08.	1908-09.	1909-10.	1910-11.
I	12	13	14	15	16	17	18	19	20	21
TAHSIL ATTOOK—										
June to September	5'06	14'05	5'72	8'76	8'02					
October to December	38	0'73	1'04	1'54	3'02					
January to May	4'66	6'59	14'92	9'86	2'03					
Total	10'10	21'37	21'68	20'26	13'07					
TAHSIL PINDI GHEB—										
June to September	7'98	11'08	10'02	8'33	4'12					
October to December	...	0'25	87	1'54	2'34					
January to May	2'38	3'78	11'22	6'90	0'09					
Total	10'36	15'31	22'11	15'77	12'55					
TAHSIL FATEH JANG—										
June to September	8'53	20'72	8'64	11'46	8'95					
October to December	...	1'27	1'30	1'50	2'47					
January to May	3'03	5'28	11'46	9'34	7'55					
Total	11'56	27'27	21'80	22'30	18'97					
TAHSIL TALAGANG—										
June to September	9'53	13'41	13'85	8'47	5'44					
October to December	...	0'37	50	1'16	1'19					
January to May	1'96	4'87	8'08	5'16	5'20					
Total	11'48	18'65	22'43	14'79	11'63					

TABLE C.—DISTRIBUTION

					TOTAL POPULATION.						
					Total.	Males.	Females.				
1					2	3	4	5	6	7	8
					Total square miles.	Cultivated square miles.	Square miles culturable but not cultivated.	Square miles under matured crops (10 years' averages).			
District ...					1881 ...	...	...	...	444,307	240,050	204,257
...					1891 ...	...	...	...	448,420	234,475	213,945
					1901 ...	...	...	...	464,430	242,398	222,032
					Attock ...	...	...	...	150,550	80,322	70,228
Tahsils, 1901 ...					Findigheb ...	...	...	...	106,437	54,849	52,088
					Fateh Jang ...	...	...	...	114,849	60,014	54,235
					Tallagang ...	...	...	...	92,504	47,113	45,481

NOTE.—(1) The District area in column 2 was furnished by the Survey Department in 1903, that figures in column 5 are averages for the decade ending 1899-1900. Other figures from Vernacular Census given owing to change in District areas.

					1881.	1891.	1901.
Percentage of total population which lives in villages ...	{	Persons ...	...	...	95.3	95.2	94.8
		Males ...	...	...	95.2	94.9	94.0
		Females ...	...	...	95.5	96.5	95.0
Average population per village	...	...	...	...	718	708	756
Ditto ditto and town	...	...	...	...	748	737	751
Number of villages per 100 square miles	14.7	15.8	15.3

ATTOCK DISTRICT.]
OF POPULATION.

DISTRIBUTION OF POPULATION.

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[PART B.

URBAN POPULATION.			RURAL POPULATION.			TOWNS AND VILLAGES.							
Total.	Males.	Females.	Total.	Males.	Females.	Over 10,000 souls.	5,000 to 10,000.	3,000 to 5,000.	2,000 to 3,000.	1,000 to 2,000.	500 to 1,000.	Under 500.	Total.
9	10	11	12	13	14	15	16	17	18	19	20	21	22
20,793	11,558	9,235	423,514	228,402	195,022	...	4	14	10	92	144	321	594
21,671	11,741	9,930	426,749	222,734	204,015	...	5	11	21	93	152	323	608
24,103	13,156	10,953	440,321	229,242	211,079	...	5	35		103	158	317	618
15,657	8,036	6,721	134,893	71,366	63,507	...	2	10		35	53	94	194
8,452	4,220	4,232	97,965	45,607	47,808	...	2	9		11	33	72	135
...	...	...	114,841	60,614	54,235	...	...	6		24	40	124	203
...	...	...	92,594	47,113	45,481	...	1	10		25	23	27	86

In columns 3, 4 and 5 for District and all Tehsil areas are taken from the Land Revenue Reports. The Tables I and III of 1891 and 1901 and I and XVIII of 1881. (2) Columns 3 to 5 for 1881 and 1891 cannot be

					1881.	1891.	1901.
Density per square mile of area.	{	Total	{	Total population ...	110·9	111·9	115·9
				Rural	105·7	106·5	108·9
	{	Cultivated	{	Total ... ..	...	...	291·2
				Rural ... ..	...	...	276·1
	{	Cultivated and culturable ...	{	Total ... ..	...	...	231·9
				Rural ... ..	...	...	219·9
Number of persons per occupied house	{	Villages	7·4	6·2	5·4		
			Towns	7·6	6·3	5·8	
Percentage of increase (+) or decrease (—) on previous census	+3·6

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CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

Ludhiána is the most south-eastern of the five districts of the Jullundur Division. Its main portion lies between $30^{\circ} 33'$ and $31^{\circ} 1'$ North Latitude and $75^{\circ} 25'$ and $76^{\circ} 27'$ East Longitude. Before the passing of the Riverain Boundaries Act the Sutlej formed the northern boundary of the District, and roughly speaking it may still be so considered. There are however villages to the south of the river which belong to Jullundur, and others to the north of it belonging to Ludhiána. Between Ludhiána and Hoshiarpur the river is still the boundary. To the east the District adjoins Ambála, and to the west Ferozepore, while it is separated from Delhi and Hissár by the territories of Patnála, Jind, Nábhá, and Máler Kotla which cut into it on the south; to the north, east and west its boundaries are fairly symmetrical. The political history of our acquisitions in these parts accounts for the detached villages stretching as far south as $30^{\circ} 5'$, while two or three groups of Patnála villages lie within Samrála Tahsil. The compact portion of the District has a length along the Sutlej of nearly 60 miles; while the breadth, north and south, is about 24 miles, except where Patnála territory juts into it between the Ludhiána and Samrála Tahsils.

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The District is divided into three Tahsils—Samrála to the east, Jagráon to the west, and Ludhiána in the middle. Half way along the northern border of the District and six miles south of the Sutlej is the town of Ludhiána, the head-quarters of the administration. Besides lying on the Grand Trunk Road 191 miles from Delhi and 76 from Ferozepore, Ludhiána is an important junction on the North-Western Railway, from which the Ludhiána-Dhuri-Jakhal and Ludhiána-Ferozepore Railways take off. With the exception of those outlying villages which lie among the Native States to the south, no part of the District is more than 30 miles from head-quarters. All important places are linked up either by rail or metalled roads so that the communications of the District are the most complete in the Province.

The outlying or Jangal villages number 39, with an area of 125 square miles.

The mean elevation of the District is about 800 feet above sea-level, at Samrála the elevation is 870 feet, at Ludhiána 806 feet and at Jagráon 764 feet. The District has no very striking natural features. The main physical divisions are a low-lying alluvial tract along the river (here called Bet) and the uplands (Dhánia.)

Natural di-
visions.

Bet and
Dhánia.

The river Sutlej debouches from the Siwálíks just above Rupar some 20 miles east of the boundary of Samrála Tahsil, it flows due west along the District for some 60 miles, and turns, as it leaves

The river
Sutlej.

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The river
Sutlej.

Jagrón Tahsil, slightly to the north towards its junction with the Beas. When at its lowest, in the middle of the cold weather, the river is very shallow and the main stream seldom exceeds 150 yards in breadth and 3 to 4 feet in depth. Except during the rainy season it is fordable at almost all points but when in flood it spreads two or three miles over the country and even where confined by the Phillaur Bridge Works to its narrowest, measures nearly a mile of running stream. The opening of the Sirhind Canal has, of late years, considerably reduced, except during flood, the volume of water in the river. The Ferries are noticed in Chapter II (page).

Like all Punjab rivers the Sutlej constantly shifts its course during floods. During the last 20 years (1882 to 1903) it has at several points moved about a mile towards the south of its former bed in the Ludhiána and Samrála Tahsils, and about a mile towards the north in the Jagrón Tahsil, near Talwara. According to local tradition it flowed about 120 years ago just under the ridge which separates the Dháin from the Bet. The old towns and villages of Bahlolpur, Máchhiwára, Kum, &c., were built on its banks. The division between uplands and lowlands is everywhere distinctly marked by the ridge or high bank (*dha*), between which and the present bed of the river lies the Bet. To the east of the District the river and the high bank are five or six miles apart, and this is the width of the Bet for the first 30 miles, but below the town of Ludhiána it gradually narrows until in Jagrón Tahsil it is only one or two miles in width and finally disappears.

The Budha
Nála.

Immediately under the high bank along the old course of the Sutlej now runs a perennial stream called the Budha Nála which takes its rise near Chamkaur, in the Rupar Tahsil of Ambála, and enters this District under Bahlolpur. Passing just below the town of Ludhiána it flows into the Sutlej in Tahsil Jagrón, a few miles east of the Ferozepore border. When swollen by floods in the rains it has a considerable volume of water and covers the surrounding country but ordinarily, although there is in places a good deal of swamp, the stream is only a few yards across. The water, except during floods, is perfectly clear and is used freely for drinking purposes. It is rarely, if ever, used for irrigation. In explanation of this fact it is reported to contain a strong infusion of salts, but the main reason is that it is casier and more economical to dig small unlined wells, in which water is obtained at from 2 to 10 feet below the surface.

To the west the banks of the Budha Nála are high and the land is cultivated right up to the edge. In the cold weather the Budha can be crossed on foot at certain points, but generally the bottom is treacherous, and in the rainy season, even at the fords, the water is too deep for wading. It is spanned by a bridge at Ludhiána on the Jullundur road, and by another at Máchhiwára which was rebuilt in 1900, but at flood time the Bet is almost

entirely cut off from the rest of the District. The floods however being caused only by rainfall in the plains soon subside.

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The Dhāia
or upland.

From the high bank the Dhāia or upland plain stretches to the south unbroken by hill or stream except in the immediate neighbourhood of the high bank, or by a sand ridge. Sand ridges are found everywhere in the Dhāia being confined in Samrāla Tahsil to two clearly marked belts two or three miles wide which run south-west and may indicate the course of old hill-stream, or drainage lines. Elsewhere, there are numerous scattered ridges of sand, covering considerable areas for short distances, while elsewhere detached patches crop up in a manner quite unaccountable. These ridges are common about Pakhowāl in Ludhiāna, and in Jagrān Tahsil and especially in the *Jangal* rising in places to a height of 20 or 30 feet, they quite shut in the view and give the country an undulating appearance. There is a very gentle slope from north-east to south-west, at right angles to the Siwāliks, and the lines of drainage follow this. Near the high bank, the rainfall is absorbed by the light soil; but further inland there are some well defined drainage lines, or *rāos*, which, after heavy rain, carry off a considerable body of water. Some of these *rāos* can be traced from one end of the District to the other, and most of them have been mapped by the Canal Department. They do considerable injury to crops, and often destroy wells in the villages on their course, but this is the whole extent of the mischief, for, even where they are partially impeded by the Grand Trunk Road, the Railway, Canal, &c., there is never anything approaching to swamp.

Drainage
lines, *rāos*.

There are no well-recognized subdivisions of the uplands. The Bet people talk of them as *Dhāia* though they sometimes refer to the *Jangal* as beyond the Dhāia. The people of the eastern portion speak of the south-west of the District, including our detached villages and part of Jagrān Tahsil with the Patialā and other territories, as the *Jangal* and as a country where, although the rainfall is scanty, the produce of the unirrigated crops is very fine; where the land is new and there is plenty of it; where, instead of the constant drudgery necessary under a system of high farming, the cultivator has merely to sow his seed and do what he pleases till the harvest. On the other hand the Jat of the *Jangal* will compare his sandy fields, where only the coarsest grains can grow, with the rich *Pawādh*, with its sugar, cotton and maize where the produce of a single acre is equal to that of his entire holding. There is then, excluding the narrow sandy strip just over the Bet which is uniform along the whole length of the District, this general distinction between the *Pawādh*, or eastern tract, and the *Jangal* or south-western. The characteristics of the former, which comprises the uplands of Samrāla and the part of Ludhiāna Tahsil, east of the Māler Kotla road, are generally fertile loam, rather stiff in places, with a high rainfall and ample irrigation, resulting in a highly developed agriculture, all the superior crops being grown.

Minor sub-
divisions of
the Dhāia.

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Minor sub-
divisions of
the Dhān.

West of the road the soil grows much lighter and the rainfall less, while well irrigation becomes difficult, and the higher crops disappear (first sugarcane and then cotton), till finally in our outlying villages well irrigation is unknown, the spring level being over 100 feet from the surface, and only the hardiest crops being able to subsist on the scanty moisture. There is however an intermediate tract, sometimes called the *Tihāra*, which would include most of Jagriān Tahsil and the country about Pakhowāl. The people of Jagriān speak of the whole country south of the Ludhiāna-Ferozepore road as the *Jangal* or *Rohe*, reserving the name *Dhān* for the tract between it and the high bank. This is the most correct use of the latter term, which does generally mean the land just over the *Dha*.

Geology.

There is nothing of geological interest in the District, as it is situated entirely on the alluvium.

Flora: Trees.

In such a highly cultivated District there is not much room for the spontaneous growth of trees or shrubs, but in some Bet villages small plantations of *kikar*, &c., are reserved by the people. In the uplands, even at the last Settlement, there was little natural growth in the waste lands; and since then the cultivation has spread over them. In a very few villages in the northern part a small area still remains under *dhak* (*butea frondosa*) forests of which must at one time have covered the country. This tree requires a good deal of rain and a hard soil, so that it is not found in the south-west or in the outlying villages, but there is comparatively much more waste still unbroken and covered with the hardier *jand* (*prosopis spicigera*), *karir* (*capparis aphylla*), &c. Trees (generally *kikar* and *ber*) are scattered about the fields along the village roads and near its site; and the result, except in the light-soiled villages to the south-west, is to give one the impression that the country is well-wooded. Government roads and canals have in places fine avenues of *shisham*, *siris*, &c., and there is also a considerable plantation under the Forest Department at the Phillaur road near the river. The Malaudh Sardārs have two or three *birs* near Malaudh and Sahna which cover a good deal of ground. The following are the more common trees of spontaneous growth in the District:—

Vernacular or Local Name.	Botanical Name.	REMARKS.
Kikar	<i>Acacia arabica</i> ...	Grows in most parts of the District, but best in the east. Affects a stiff soil, and likes rain, but is very hardy. It is the samūdār's tree par excellence, being most useful for all agricultural purposes and roofing.
Bér, beri	<i>Zizyphus jujuba</i>	Grows in most parts of the Dhān, and does well in sandy soil. Useful for its fruit, and also for its wood for roofing. Is planted in groves as a protection against sand drift.
Pīpal: barota or bar.	<i>Ficus religiosa</i> ; <i>Ficus indica</i> .	Grow in all parts of the Dhān, when planted; generally on the edge of the village pond; useful for shade only.
Pilkan	<i>Ficus venosa</i> ...	Takes the place of the above in the Bet.

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Local Name.	Botanical Name.	REMARKS.
h or far-	<i>Tamarix orientalis</i>	Grows very generally where planted in the Bet, mostly round the village site - also, but more rarely, in the uplands. Useful for roofing.
m	<i>Dalbergia sisu</i> ...	Grown along roads, &c., by Government.
ai ...	<i>Accacia modesta</i> ...	Grown in Bet and Dháia, often in groves: wood useful for roofing, making doors, &c.
hakaín ...	<i>Melia sempervirens</i>	Planted at wells in the Bet: grows very fast; wood useful for roofing. The Aráins and Sainis usually grow the tree round their wells for shade.
...	<i>Asadirachta indica</i>	A good tree for shade; not very common; growing by itself both in Bet and Dháia. Wood useful.
...	<i>Morus</i> ...	As above; wood useful.
and	<i>Butea frondosa</i> ...	} Jangal trees (see above in text).
F.	<i>Prosopis spicigera</i>	
...	<i>Capparis aphylla</i>	
...	...	There are one or two groves of this tree, which is useful only for shade.

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Aspects.

Flora: Trees.

The fruit trees in the gardens about the city and elsewhere are usual ones of the Punjab plains. Oranges and loquats seem to best; but the District is a bad one for fruit.

In newly formed land along the river is to be found the usual growth of *pūlchi* (*tamarix orientalis*) here known as *jhao*. It is very useful for making baskets and for lining temporary wells. There is also an abundant growth of *dib* grass (*eragrostis cynosuroides*), which *chitái* or matting is made; and in places of a plant called *...* which, when young and tender, is used for fodder, and when it hardens into a reed, used to make inferior pens. In the Budha there is a weed called *jala* largely used in clarifying sugar.

Shrub,
grasses, &c.,
in the Bet.

Sarkanda (*saccharum munja*) generally called *sarwar*, grows in many parts of the Dháia, and is largely planted along roads, or where there are sand hills to stop the drift, which it does more or less effectually. This grass is put to various uses and is regularly cultivated. The crop is cut in March or April, and the stubble is left to promote fresh growth. It begins to grow immediately after the rains, and attains a height of ten feet or upwards. Large profits are realized by the sale of what is grown along the Government roads: and in places round Ludhiána it is found profitable to set up the cultivation of inferior sandy soils to grow this plant. There is also a shrub called *jhári*, which deserves mention for its usefulness. It is a small, prickly bush, which grows in abundance on the waste of most villages and, as it is called *mallah* in the *Jangal*, is probably the same as the wild *ber* (*zizyphus nummularia*). Once a year the growth in the village common land is cut and the produce carefully divided according to the proprietors' shares. When dry it is beaten with sticks and tossed with a pitchfork (*salang*) and the leaves thus separated from the branches, which make an excellent hedge. The leaves are used as fodder, either alone or mixed with straw, and are said to be most strengthening. *Akilotropis procera* grows all over the District in the fields, and is used for firewood.

In the Dháia
Sarwar.

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Aspects.
Fauna.

The following complete list of the large mammals, the game birds, venomous snakes, and fishes commonly found in the District, was supplied by Mr. F. Field, who, in addition to his extensive knowledge of natural history, had a minute acquaintance with the District. During the past three years (1900-1902) rewards to the amount of Rs. 94 have been paid for the destruction of 19 wolves and 279 snakes :—

List of the larger mammals found in Ludhiana.

Name in English and Hindustani.	Scientific Name.	Habitat, &c.
(tit)—	<i>Lutra nair</i> ...	Found all along the Sutlej; grows to a large size. Also found occasionally along the reedy bed of the old bed of the Sutlej during the cold weather.
Wild Cat— <i>jangli billi</i> .	<i>Felis chaus</i> ...	Common about Ludhiana, and in all grass jungles throughout the District, where they do great damage to the game of all sorts.
Wolf— <i>bherid, bhagird</i> .	<i>Canis pallipes</i> ...	Found scattered throughout the District chiefly along the banks of the Sirhind Canal. They seem to have increased within the last few years and do considerable damage to the village goats and calves.
Jackal— <i>ghar</i> ...	<i>Canis aureus</i> ...	Common throughout the District.
Indian Fox— <i>lunri</i> .	<i>Vulpes bengalensis</i>	Thinly scattered throughout the District.
Desert Fox— <i>lunri</i> .	<i>Vulpes leucopus</i> ...	Thinly scattered throughout the District. Rarer in cultivated parts but commoner than <i>V. bengalensis</i> towards the south and south-west.
Porpoise ...	<i>Platystrogon gangeticus</i> (?) <i>P. Indii</i> .	Found in the Sutlej; commoner in the cold season. The one found here is probably <i>P. Indii</i> .
Hare— <i>saha, soyar, kargosh</i> .	<i>Lepus ruficaudatus</i>	Found everywhere throughout the District; most plentiful to the south-west, wherever there is sufficient jungle; common all along the canal banks.
Wild Pig— <i>jangli sir</i> .	<i>Sus indicus</i> ...	Found along the banks of the Sutlej wherever there is sufficient cover; but common nowhere. Chief habitat the long grass in the jungle to right of Railway Line to Phillaur where bunds, &c., have been erected.
Nisani— <i>roc</i> ...	<i>Portax pictus</i> ...	A few are found in south and south-west of District in jungles bordering on Native States, where, the Chiefs being Sikhs, they are more or less preserved, and are more common.
Antelope— <i>mirg, harn</i> .	<i>Antelope bezoar tica</i>	Found plentifully throughout the District; rarely visit the low lands but chiefly confine themselves to the upland, where there are large plains surrounded by cultivation. Formerly large herds were found, but now it is rare to see a herd of 100. In the south-west of the District their place is taken by the gazelle, and they are rarely or never seen. This is the more strange, as they are very common in Hissar and Sirsa Districts closely resembling the south-west of this in quality of soil, &c.
Gazelle— <i>harni, chi-kdra</i> .	<i>Gazella Bennettii</i>	The ravine deer of sportsmen, common throughout the District, chiefly where sand hillocks dot the plains; very common to south-west where it entirely supplants the antelope.

List of the game birds found in Ludhiána.

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No. in Jerdon	Name in English and Hindustáni.	Scientific Name.	Habit &c.	
799	Large Sand Grouse— <i>bhat-titar</i> .	<i>Pterocles arenarius</i>	Comes in immense flights in the first week of November, though occasional small flights may be seen in the end of October. It remains till March and re-migrates north.	
801	Large Pintail Grouse— <i>Bhat-titar</i> .	<i>P. alchata</i> ...	Occasionally found mixed up with <i>P. arenarius</i> , but rare. Probably more numerous to the west and south-west of the District.	
802	Small Sand Grouse— <i>Bhat-titar</i> .	<i>P. exustus</i> ...	The rock pigeon of some sportsmen; much rarer than <i>P. arenarius</i> ; commonest to south and south-west of the District.	
803	Peacock— <i>mor...</i>	<i>Pavo cristatus</i> ...	Found in very many parts of the District. It is semi-domesticated, and is generally to be found near villages. It is held sacred by some of the villagers.	
818	Black Partridge— <i>kdla titar</i> .	<i>Francolinus vulgaris</i>	Nowhere very common; but a few are to be found along the Sirhind Canal. Also found in all jungles to the south. Not common in the south-west, where the grey partridge has supplanted it.	
822	Grey Partridge— <i>titar</i> .	<i>Ortygornis pontifceriana</i> .	Found sparingly everywhere where there is jungle; near a village they seem specially to congregate; but wherever there is grass or bush they are to be found. To the south-west they are most plentiful.	
829	Quail— <i>bater</i> ...	<i>Coturnix communis</i>	Plentiful from April till the rabi is cut. They come again in September and stay till the <i>lharif</i> is cut; some few birds stay in long grass, &c., all the cold weather, and a very few stay and breed here in June and July.	
830	Rain Quail— <i>bater</i> .	<i>Coturnix coromandelica</i> .	A rainy season visitor. It comes in in July when its peculiar "wheet-wheet" is to be heard in cloudy weather all day. It leaves before <i>C. communis</i> arrives as a rule, though occasionally both birds may be flushed in one field.	
834	Large Button Quail— <i>bater</i> .	<i>Turnix dussumierii</i>	This bird is occasionally flushed when quail-shooting in September and October, but is by no means plentiful and stays a very short time.	
835	Button Quail— <i>chota bater</i> .	<i>Turnix sylvensis</i> ..	Found occasionally in the spring and autumn crops. It has a very strong scent, and dogs invariably put them up, though they may fail to put up a common quail.	
836	Great Bustard— <i>tughdar</i> .	<i>Eupodotis Edwardsii</i> .	During certain times of the year visits the south-west of the District, probably during the hot weather and rains.	
837	Obara— <i>lhar mohr titar</i> .	<i>Houdara Macqueenii</i>	A very few of this species visit this District during the cold weather. Occasionally a flock takes up its residence near an open bush jungle, and stays for a month or so; but this is rare.	
839	Lesser Florican	<i>Sypheotides auritus</i>	Has once this bird been seen in this District. It was in September and was migrating probably. It was in the "People's Park" at Ludhiána close to the civil station.	
851	Lapwing— <i>titiri</i>	<i>Vanellus cristatus</i>	Found all along the Sutlej, but chiefly along the banks of the Budha Nála, where it is plentiful during the cold weather.	
853	White-tailed Lapwing.	<i>Chettusia leucura</i>	Common along the Budha Nála, every cold weather, notwithstanding Jerdon's remark that it is a rare bird in India.	
863	Sarus Crane— <i>taras</i> .	<i>Grus antigone</i> ...	Occasionally found in pairs, chiefly to the south.	

A.

List of the game birds found in Ludhiāna—contd.

No. in Jerdon	Name in English and Hindustāni.	Scientific Name.	Habitat, &c.
865	Koolan— <i>kīnj</i>	<i>Grus cinerea</i> ...	A cold weather visitant in large numbers. It comes in in October and leaves in the end of March; spends the day near or on the river Sutlej, and flies inland to feed on the green crops or sown grain morning and evening.
866	Demoiselle Crane— <i>karkhair</i> .	<i>Anthropoides virgo</i>	On its passage to and from lower India, this handsome bird occasionally stops to rest and feed on the Sutlej. It is only in October and the latter half of March that it is seen, and then only for a day at a time. It never makes a prolonged stay here, being more of a <i>jhil</i> -loving bird than its congener <i>G. communis</i> .
871	Snipe— <i>chāha</i> ..	<i>Gallinago scolopaci-nus</i> .	The fall snipe of sportsmen. Common all along the Budha Nāla and rushy places throughout the District. The first flight arrive about the middle of September; no more come till October, when they straggle in; nowhere to be found in considerable numbers till January. They stay till end of March, and the last flights pass through in the end of April.
872	Jack Snipe— <i>chāha</i> .	<i>G. gallinula</i> ...	Arrive in the end of September and stay till April.
873	Painted Snipe— <i>chāha</i> .	<i>Rhynchæa bengalensis</i> .	Found throughout the District, commonest in the early cold weather. Affects all the swamps and pools. Breeds in the District where it has been seen all the year round.
875	Godwit— <i>chāha</i> ..	<i>Limosa ogocephala</i>	Found in the cold weather and beginning of the hot near the Sutlej on all large pools and swamps.
877	Curlew— do.	<i>Numenius arquata</i>	Frequents the Budha Nāla, and the land lying near the Sutlej, where it feeds in the fields, &c. A cold weather visitant.
944	Flamingo ...	<i>Phænicopterus roseus</i> .	Stragglers no doubt visit this District during the late rains and early cold weather. Shot once at Miāni.
949	Barred-headed Goose— <i>mag</i> .	<i>Anser indicus</i> ...	Visits the District in considerable numbers in the cold weather; stays from October to March. Spends the day by the rivers, visiting the gram fields inland during the morning and the fields near the rivers in the afternoon.
950	Black-backed Goose— <i>mag</i> .	<i>Sarkidiornis melanotos</i> .	May be found occasionally towards, Miāni, Māchhiwāra, &c. in the rains.
945	Grey Goose— <i>mag</i>	<i>Anser cinereus</i> ...	Visits the District during the cold weather. Habits identical with <i>A. indicus</i> . Some few flocks live in the interior of the District for two or three months.
951	White-bodied Goose— <i>teal</i> .	<i>Nettapus coromandelianus</i> .	Found occasionally in the beginning of the cold weather and occasionally in the hot, along the Sutlej and Budha Nāla.
952	Whistling Teal— <i>murgābi</i> .	<i>Dendrocygna aousu-ree</i> .	Found during the hot weather all along the Sutlej.
954	Ruddy Sheldrake— <i>s u r k h ā b, kawnk</i> .	<i>Casarca rutila</i> ...	Visits the Budha Nāla occasionally in the cold weather, and in considerable numbers the Sutlej. Feeds often on gram inland in large flocks.
957	Shoveller— <i>murgābi</i> .	<i>Spatula clypeata</i> ...	Visits the District in the cold weather, and may be found on all village tanks and <i>jhils</i> till April.
958	Mallard— <i>murgābi</i> .	<i>Anas boschas</i> ...	Cold weather bird, found in huge flocks on the Sutlej and also on Budha Nāla. Arrives in November.

List of the game birds found in Ludhiána—concl'd.

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Physical
Aspects.

Fauna.

No. in Jerdon	Name in English and Hindustáni.	Scientific Name.	Habitat, &c.
959	Spotted-billed Duck— <i>murghá-bi</i> .	<i>Anas peccilorhyncha</i>	The "Wax-bill" of some, found occasionally on the Sutlej and Budha Nála during the hot weather as well as the cold.
961	Gadwall— do.	<i>Chaulelasmus streperus</i> .	Comes in October, and is very common in all jhils as well as on the Sutlej and Budha Nála. Comes at night in huge flights to feed on the weeds in the nála.
962	Pintail— do.	<i>Dafila acuta</i> ...	A few flights are seen every year. Commonest in the beginning of the year in the ponds in the interior of the District.
963	Widgeon— do.	<i>Marcca penelope</i> ...	Some few are seen every cold weather, but never in any numbers.
961	Teal— do.	<i>Querquedula crecca</i>	One of the commonest cold weather birds. Found in all pools and on Sutlej and the Budha Nála; comes in end of September and goes in April.
965	Garganey— <i>murghábi</i> .	<i>Q. ciria</i> ...	Some few visit the District in September and October, but disappear again till March. Nowhere very common.
967	Red-crested Pochard— <i>murghábi</i>	<i>Branta rufina</i> ...	Visits the Sutlej and Budha Nála in large numbers in February and March. It has also been shot in July in the District.
968	White Eye— <i>murghábi</i> .	<i>Aythya nyroca</i> ...	Visits the Sutlej and Budha Nála in the cold weather.
971	Golden Eye— <i>murghábi</i> .	<i>Fuligula cristata</i>	It is the tamest and commonest duck found occasionally a few flights visit the District in the winter, principally in March.
	White-headed Duck— <i>murghábi</i> .	<i>Eristamatura leucoccephala</i> .	One specimen of this very rare bird was shot in the District.
972	Merganser— do.	<i>Mergus castor</i> ...	Found on the Sutlej occasionally though rarely during the cold weather.
973	Smew ...	<i>Mergellus albellus</i>	Found occasionally in the cold weather.
1001	Grey Pelican— <i>painh</i> .	<i>Pelecanus Philippeensis</i> .	Found in the Budha Nála and Sutlej during the hot weather and rains.

List of the Thanatophidia or venomous snakes in Ludhiána.

Name in English and Hindustáni.	Scientific Name.	Habitat, &c.
Cobra— <i>kálá edmp</i> .	<i>Naja tripudians</i> ...	The most deadly, as well as the most common, of all the poisonous snakes in the more cultivated parts of the District, and wherever there is cultivation, gardens, &c.; also in all the jungles. It grows to a large size, having been killed 6 feet long. In the open sandy parts of the District it is supplanted by <i>N. carinata</i> .
Ringed Snake— <i>karat</i> .	<i>Bungarus coruleus</i>	Inhabits the same country as the cobra, except that it is not found in jungles. Commonest about gardens where there are old walls, &c. Hardly less deadly than the cobra, and as it has a habit of curling up by doors and under chicks, &c., and not moving at the approach of man, it is a most dangerous snake.
Russell's Viper	<i>Daboia Russellii</i> ...	Rare in this District, but found occasionally, chiefly towards Máchhiwára and Bahlolpur to the north-east of this District.
Chain Adder ...	<i>Echis carinata</i> ...	Very common throughout the District in the drier and more sandy parts. A small sluggish snake, and fortunately less deadly than any of the three.

CHAP. I, A. List of the Thanatophidia or venomous snakes in Ludhiana—concl'd.

Physical Aspects.	Name in English and Hindustani.	Scientific Name	Habitat, &c.
Fauna.	Chain Adder ...	<i>Echis carinata</i> ...	foregoing species; otherwise there would be more deaths from snake-bite than there are. On being met at night it never attempts to get out of the way, but curls up in an attitude of defence and gives out a hissing noise by rubbing its carinated scales together. When a report of the poisonous snakes of this District was being prepared in 1871 (?) a very great number of these snakes were brought in. Their captors said they found them under any old logs about the fields or villages on the higher lands. This is the celebrated "Kupper" of Sindh probably where it appears to be more deadly than in the Punjab.

List of the commoner fishes found in Ludhiana.

Mahdair ...	Found throughout the year in the Sutlej and Budha Nāla. In the Sutlej they run to a large size, some specimens weighing about 50 lbs and over. They spawn in the rainy season.	Mohū ...	This fish is found after the rains. It runs up after the heavy floods in the rains, and grows to a large size. Very commonly found 5 lbs. in weight. It has a curious habit of rising constantly to the surface of the water and turning over, showing its very broad silvery side.
Rohū ...	Found in the Sutlej and the Budha Nāla; is even commoner than the mahdair. It spawns in July and August. It runs to about 20 or 30 lbs.; larger specimens are rarely found.	Chupla ...	Very like the mohū and closely allied to it in habit. It is commoner and is found all the year round. It has the habit of turning over on the surface. It is a small fish, rarely weighing ½ lb. in weight.
Sawal ...	When in good condition one of the best fish for the table found here. There are several varieties. Its appearance changes greatly with the season and the water it is found in. It spawns late in the year, and the young may be seen in countless numbers in pools at that time.	Mullī ...	A common and very voracious fish, the shark of this part of the world. It runs to a large size in the Sutlej, and fair sized fish come up the Budha Nāla in the rains. It breeds in July and August like the rohū.
Bochra ...	During the rains, after the first heavy floods have swept down the Budha Nāla, this fish begins to run up. It is rarely in good condition owing to the thickness of the water, but is notwithstanding the very best eating fish to be had here. In the Sutlej it is found in great quantities near any places where young fish congregate. It probably migrates for part of the year and also to spawn.	Singhi ...	A not very common and very repulsive-looking fish, very dark purple or red. Said to be a good table fish; but its looks keep people from trying it.
Tingra ...	Small specimens of this fish are found in any numbers in the Budha Nāla and Sutlej. It rarely runs large, yet specimens of 5 lbs. or so are sometimes caught by the fishermen.	Chilwa ...	Common in both the Sutlej and the Budha Nāla, where in autumn and spring it may be seen rising at gnats in hundreds like trout. By all accounts, owing to excessive netting with small meshed nets, this fish has been considerably thinned out near towns.
El or Bim ...	Common in the Nāla and Sutlej. In the latter it is occasionally found very large, 3 or 9 lbs. in weight, but in the Budha Nāla specimens of 1 lb. are rare. It is found all the year round and does not appear to migrate.	Reva ...	Something like a small mahdair, but with scales like a grayling in parallel rows along the body. Has a curious habit of swimming in companies about on the surface with its mouth out of the water during the late autumn and spring.

In the cold weather wild fowl are plentiful along the river and the Budha Nāla, but they are much disturbed in the neighbourhood of Ludhiāna by native *shikāris*. Very fair snipe-shooting may be had under Māchhiwāra. Flocks of *kūlan* and geese are also to be met with in the fields. In the uplands there are a good many hares, though the Jat of the present day is fond of coursing: and partridges, black and grey, are to be found in the sugarcane fields or where there is a small patch of jungle. Quails are abundant in their seasons; and sand grouse of several sorts are to be found in numbers in the cold weather amongst the *moth*, &c., stubble in sandy soils, as well as flocks of wild pigeon. Peacocks are common in the eastern part of the District, and live in the sugarcane fields. The ordinary Jats have no great objection to their being shot; but the birds are really half tame, and only eatable when young. Owing to the absence of cover it is not generally an easy matter to make a large bag, except, perhaps, amongst the quail or snipe; and one brings home from a day's shooting a most miscellaneous collection of game picked up in the fields. In some of the detached villages, which have a growth of jungle left, it is possible to get a good bag of grey partridge and hare: and there are some *birs* or reserves in Patialā territory which are strictly preserved and abound with game. Pigs are very common along the river just under Ludhiāna. They find shelter mostly in the forest plantation on the Phillaur road and in a large piece of land beside the river, covered with high grass, which has been taken up by the Railway to protect the bridge. The number of pigs appears to have increased within recent years; but it is only here that they are found. They come out at night in swarms and ravage the fields to great distances about, devoting most of their attention to sugarcane, maize, &c., of which they are fond; but also rooting up the young spring crops from sheer vice. They are fondest of the *poni* or thick sugarcane; and in Rajowāl and other villages, where it is grown extensively, the people are out all night along the boundaries of their field with fires lighted and keeping up a continual noise. The pigs, however, do not appear to mind this, and get into the field. The amount of injury done by these pests is very large; but no systematic attempt has been made to kill them down. It is not possible to ride after them owing to the broken nature of the country and the difficulty of getting them out. An occasional sportsman shoots a few, but the loss is not felt. The antelope and ravine deer are common in most places; and one has to go but a very few miles from Ludhiāna to get a good black-buck. The deer are very tame; but shooting them is attended with considerable risk, owing to the perfectly flat nature of the country, and the number of people that are always working in the fields. Nilgai are found in some of the waste lands belonging to our detached villages.

CHAP. I, A.

Physical Aspects.

Sport: small game

Fig.

Deer.

CLIMATE.

The climate in general is that of the Punjab plains. The Siwālīks are too far off to have much effect, and the Ferozepore District acts

Temperature, Table 2 of Part B.

CHAP. I. B. as a buffer between Ludhiána and the desert of Bikánir; consequently the hot winds and dust-storms that ravage Ferozepore in the hot weather are not felt with the same severity in this District. **History.** Within the District there are considerable variations of climate. **Temperature.** The Dháia is dry and healthy, though it has suffered in both respects from the opening of the canal. The Bet and the uplands, immediately overhanging the Budha Nála, are damp and malarious. The town of Ludhiána is very badly situated in this respect, but Máchhiwára, Kum and Bahlolpur are even worse.

RAINFALL.

Rainfall. The District enjoys a comparatively good rainfall. The yearly average for the decade ending 1900-01 is shown in the margin for the three tahsil towns of the District. It will be seen that Samrála gets a slight advantage from its comparative proximity to the Sawálíks, while the shortage in Jagráon suggests the neighbourhood of Ferozepore.

Tables 3 to 5
of Part B.

	Inches.
Samrála	29·38
Ludhiána	28·67
Jagráon	24·87

The greatest variability between the rainfall at these different stations appears in the year 1892-93, when Samrála registered 57·12 inches and Jagráon 28·70; Ludhiána striking a mean between the two at 48·49. This relation, however, is not always preserved. In 1898-99, Samrála got only 14·63 inches, while Ludhiána and Jagráon got 20·66 and 20·64 respectively. The largest rainfall in the decade was 57·12 inches at Samrála in 1892-93 and the smallest 12·07 at Jagráon in 1896-97.

The Jangal villages stand quite by themselves in the matter of rainfall. Rain is generally scanty, and there are villages which consider themselves lucky if they get 15 inches in the year.

Section B.—History.

Physical
changes.

There are no signs to indicate that the Ludhiána District has been the scene of any great physical change. The Sutlej appears to have been always confined to its present valley, though within it the river has shifted about a good deal. The last change took place about towards the end of the eighteenth century, when it abandoned its course, now the Budha Nála, under the ridge that separates the lowlands from the Dháia bringing to this side the whole of the present Bet then for the most part uninhabited. The towns of Bahlolpur, Máchhiwára and Ludhiána, and the old villages, such as Kum and Bhundri, which lie on the top of the ridge, were built on its bank. There is nothing to show that the uplands were ever traversed by streams unless, indeed, the sand belts of Samrála Tahsil mark the course of former hill torrents. There are no local traditions pointing to this, but this source of information would not go back more than 300 or 400 years. It is clear that such changes as have taken place were the work of man and not of nature.

Few districts possess greater historical interest than Ludhiána, which, lying as it does on the high road from Central Asia, must have been crossed by each successive wave of conquest or immigration; and in historical times we find that some of the most decisive conflicts for empire took place in this neighbourhood. The Punjab was always an outlying province of Hindustán, and its loss was not fatal; but, once across the Sutlej, an invader had nothing between him and Delhi. Perhaps the greatest interest attaches to the country as the scene of the struggles between rising Sikhism and the Muhammadans; and when at the beginning of the last century the English power extended northwards the Sutlej was fixed as the limit of its territories; and Ludhiána was for nearly half a century our frontier garrison at the point where we were in contact with the only remaining independent power, that of the Punjab.

CHAP. I. B.
History.

Importance
of the district
in history.

Little can be said of the Hindu period, for there is an absolute dearth of materials on which to found anything resembling history. Mr. Tolbort writes: "I presume that it formed a portion of the kingdom of Magadha; Sunet, Tihára, Máchhiwára and Bahlolpur date from the Hindu period. It is said that Máchhiwára is mentioned in the Mahábháratá, and that Bahlolpur formerly bore the name of Muhabatpura." It is true that, as he points out elsewhere, there are many Máchhiwáras, but there is some reason to believe that a large city existed in the neighbourhood of the present town. The ground is covered with mounds, whose antiquity is shown by the large bricks found in them, and there are five wells, also built of large bricks, to the west of the town which seem to show that the city in ancient times lay in that direction. The people say that one well formerly bore an inscription that the digger had sunk 360 wells in Máchhiwára. It is possible that antiquarian research may give us some information, but at present it has been applied only to the mound at Sunet three or four miles west of Ludhiána, which is of considerable extent, and clearly marks the site of an important city. It was visited by General Cunningham in 1878-79, and the result of his enquiries will be found at pages 65—67, Vol. XIV of the Archaeological Survey. General Cunningham examined bricks, one or two sculptures and a number of coins; concerning the last he wrote: "From these coins the following facts may be deduced with almost absolute certainty:—

Early history:
Hindu period.

Sunet.

"(1). The town of Sunet was in existence before the Christian era as evidenced by the coins of Uttamadatta and Anoghabhanti. It continued to flourish during the whole period of the dominion of the Indo-Scythians, and of their successors who used Sassanian types down to the time of Samouta Dewa, the Brahman King of Kábul and the Punjab."

"(2). From the total absence of coins of the Tomara Rajas of Delhi as well of all the different Muhammadan dynasties, it would appear that Sunet must have

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History.

Sunet.

been destroyed during one of the invasions of Mahmud of Ghazni, and afterwards remained unoccupied for many centuries."

There are various legends about the destruction of Sunet mentioned by Cunningham, all of which represent the last Rájá as living on human flesh and as owing his downfall to not having spared the only child of a Brahman widow. Mr. Tolbort appears to think that the town was overthrown by an earthquake. However this may be, it is likely that Sunet was the head-quarters of some Hindu kingdom, small or great; but more we cannot tell.

Tihára.

Current tradition identifies Tihára in the north-west corner of Jagráon Tahsil with the city of Varát mentioned in the Mahábhárat, and this is said to have been its name up to Muhammadan times. It was a place of some importance under the Mughals; but the old town has long since disappeared in the river which ran under it, and the present site is at some distance from it. Tihára may have been the capital of a small Hindu kingdom. There was also a city called Mohabbatpur close to Bahloipur; but of this too all traces have disappeared. It is quite possible that in Hindu times the country was to some extent inhabited by a nomad people, but that there were a good many towns and villages along the banks of the river; but they and the races that dwelt in them have long since disappeared, perhaps in the early Muhammadan invasions when the country was overrun by plundering Biluchis and other tribes.

General Cunningham does not mention the small square copper coins containing on one side the Buddhist wheel and on the other names of Rájás in old Sanskrit letters, which are still found. On the mound, besides coins, impressions of seals in burnt clay, seals in stone and copper, beads, carved bricks, large bricks, dice, glazed pottery and many other antiquities are still found also: as are impressions of coins of the Yaudheyas in clay.

The following is an account taken from a Hindi paper by the late Sirdár Sir Átr Singh, K.C.I.E., Chief of Bhadaur, of M. Arura, a village which lies a little north of Bhadaur and 8 *cos* south of Jagráon.

Arura
(Proceedings of the
Asiatic Society of Bengal,
1871).

"In old times, Arura was inhabited by Rájputs of the Pramara clan. Many of the inhabitants were killed when the Muhammadans invaded the District, and many emigrated. Among the fugitives were also several families of Bráhmans, and hence it is that certain clans, as, for example, the Káligotra Bráhmans of the hills of Chintapuri, look upon Arura as their original domicile."

The Sirdár then mentions several legends of Rai Fírúz, under whom Arura flourished. His tomb still exists, and in one of its inscriptions the year 1582 Samvat is legible. The old tank called Rániyáná near Arura is frequented by numerous pilgrims. People say that the ancient names of the place is Abichatta, and that its ruler, Rájá Buddhamati, composed a work in Prakrit, entitled Dharma

Katha, which is still used by the Pujā tribe in the District. In the 15th Chapter of this book, it is mentioned that a former prince of the city of Ahichatta, named Kanaka Ketu, reigned at the time of Mahāvīra Swami, the twenty-fourth incarnation of Buddha. Under him the town was so large that Bhadar and the adjoining village were the suburbs of Arura.

CHAP. I. B.
History.

The ancestors of the present agricultural population certainly immigrated within the last 700 or 800 years. The Rājputs were the first settlers, and came from the south. They say that in the reign of Muhammad of Ghor (A. D. 1157) their ancestors found the country all waste and obtained from the Emperor the grant of a large tract along the Sutlej, in which they settled. Their villages lie almost all along the ridge over the old course of the river, or in the valley beneath. They were followed by the Jats who mostly came from the same direction and began to settle in the uplands 400 or 500 years ago, first in the eastern parts, and much later in the west, Tahsil Jagriān, &c.

Early Rāj-
pūt settlers.

There is no information about the District during the earlier Muhammadan invasions; and it is not till the time of the Lodīs that its name is mentioned. The local history of Bute Shah, generally very reliable, gives the following account of the first attempt to establish a settled Government:—

History
under the
Pathān
dynasties:
founding of
the town of
Ludhiāna and
first settled
Government
of the coun-
try under the
Lodīs.

"In the reign of Sikandar, son of Bahlol Lodi, the people about Ludhiāna were oppressed by the plundering Bluchis, and applied to the Emperor for assistance. Sikandar, in answer to their prayer, sent two of his Lodi chiefs, by name Yūf Khān and Nihang Khān, with an army. These chiefs fixed on the present site of the Ludhiāna city, which was then a village called Mir Hota, as their head-quarters and restored order to the country about. Yūf crossed the Sutlej to check the Khokhars, who were then plundering the Jallundur Doāb, and settled at Sultānpur. Nihang Khān remained at Mir Hota as the Emperor's lieutenant; and called the place Ludhiāna. He was succeeded by his son and grandson. The latter, Jalāl Khān, built the fort of Ludhiāna out of the bricks found at Sunet. His two sons partitioned the country round Ludhiāna, which was then lying waste, amongst the people of the town, and distributed them in villages. In the time of Jalāl Khān's grandsons, Ala Khān and Khizr Khān, the Lodi dynasty was overthrown by Bābar; and the Lodīs of Ludhiāna sunk to the position of ordinary subjects of the Mughal empire. They are said to have lived close to the fort for many generations, but all traces of them have now disappeared, and even the tombs of Nihang and his immediate descendants have been lost sight of, although they are said to have been standing some years ago."

Without vouching for the accuracy of this account it may be said that the founding of the town of Ludhiāna, and the first systematic attempt to people the country about it, date from the rise of the Lodi family which subsequently held the throne of Delhi from 1450 to 1525. The earliest mention of the town appears to occur under the year 1420 when Tūghlān Rāsā, who was in rebellion against Khizr Khān and had overrun the country as far as Mansūrpur and Pail, retreated across the Sutlej by the town of Ludhiāna and

CHAP. I. B. confronted the royal army sent against him from the other side of the river. In the reign of Mubarak Shah Jasrath, the Khokhar plundered the country from Ludhiána to Rupar, and the former town appears to have been held by the Khokhar chief, for he kept Zírak Khán prisoner there and made it the base of his attack on Sirhind, retreating to it when compelled to abandon the siege of that fortress. The imperial forces then advanced to Ludhiána, which Jasrath abandoned, but they were unable to pursue him across the Sutlej as it was the rainy season. Under Bahlol Lodi's beneficent administration the prosperity of the country reached its summit (*Marshman*), and the reign of his successor, Sikandar, was a most prosperous one. In 1500 we read of a Muhammadan governor of Máchhiwára being commissioned by that ruler to apprehend the recalcitrant governor of Delhi.

The Mughal
Empire.

The progress of the country does not appear to have been impeded by the change of rulers, the Mughals established a strong government at Sirhind, to which Ludhiána and the country about it were attached as a *mahal*. Sirhind, with the rest of the empire, passed into the hands of the Súr dynasty; and it was at the town of Máchhiwára, 25 miles east of Ludhiána, that Humáyun fought the battle with Sikandar Sur, which restored him to the throne of Delhi in 1555. It is to the reign of Akbar (1556—1605) that most of the people in the eastern part of the District ascribe the advent of their ancestors and the founding of their villages, and it is most probable that before the commencement of the 16th century there were only a few villages scattered over the District (mostly Rájput), and that the great immigration of Jats, who occupy the whole of the uplands, began under the settled rule of the Lodis and continued during the whole of the 16th century. The Ain-i-Akbari enumerates the following *mahals* (or *parganas* as we should call them): Tihára, Hatur, Bhundri, Ludhiána, Máchhiwára and also Pael and Duráha. The first three are still considerable villages in Jagrón Tahsil. The town of Pael and the village of Duráha are in Patiála territory between Ludhiána and Samrála *tahsil*; and it is clear that these seven *mahals*, which were in the Sirhind division or *Sarkar* of the Delhi Province or *Subah* covered most of the present District and the adjoining parts of Patiála territory.

Rise of the
Sikhs and
decline of the
Empire.

During the century-and-a-half which followed the death of Akbar, historical interest centres for this part of the country in the rise of Sikhism as a power, and the constant struggles between, first, the followers of the Gurus, and latterly the Phulkían and other Sikh chiefs on the one hand, and the local representatives of the empire on the other. The life of Nának was contemporary with the Lodi dynasty: and Hargovind, the sixth Guru, was engaged during the latter years of Jahángír's reign in petty warfare with the imperial troops. Aurangzeb ascended the throne in 1657; and the ninth Guru, Tegh Báhadur, was murdered by his orders at Delhi in 1675. Govind Singh, the last of the Gurus, succeeded

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Empire.

Tegh Bahádur; and under him commenced the long struggle between the Cis-Sutlej Sikhs and the Muhammadan Governors of Sirhind, which was only a part of Aurangzeb's persecution of the rising sect. This district, with the adjoining country to the south, was the scene of many of the great Guru's wanderings and encounters with his enemies; and in Sirhind his wife and children were murdered about the year 1700—a deed that has made the place for ever accursed to all true Sikhs. It is probably to the bigotry and persecution of Aurangzeb (whose memory the Sikhs to this day hold in great detestation, invariably referring to him as "Ranga") that we should ascribe the union of the followers of the Gurus into a militant power. Aurangzeb died in 1707 and Govind Singh in 1708. The latter was succeeded by Banda, under whom the imperial troops were defeated and Sirhind sacked in 1705. But although they twice overran the country between the Sutlej and the Jumna, they were finally dispersed, and Banda taken and executed in 1716. For a generation after this the Sikhs were much depressed and persecuted; and it was only when all energy had departed from the empire that they were able to raise their heads again. From this time the struggle was continued by the Phulkian and other chiefs, who saw their way to establishing kingdoms for themselves on the ruins of the empire, now tottering to its fall. Ala Singh, the founder of the Patiala house, succeeded his father Ráma in 1714; he was a contemporary of Rai Kalha (II) of Ráikot, under whom the Rais of Ráikot, who had hitherto held the lease of a considerable tract from the emperors (see history of the family in section C of this Chapter), first asserted their independence. The District as now constituted cannot be said to have a separate history during these times and it would be impossible to detail here the conflicts between the various claimants for its territory. The principal were the Rai, Rája Ala Singh of Patiala, and the representative of the Delhi Empire at Sirhind. In 1741 we find a combination of the two last against Rai Kalha, who had been endeavouring to throw off the Imperial authority. Rai Kalha was defeated and chased out of the country, but he soon recovered the territory which he had hitherto held as a fief of Delhi. The alliance between the Sikhs and the imperial troops lasted for a very short time, and the Rai was then able to extend his territories unopposed, there being plenty of room for him to do so at the expense of the empire without danger to the schemes of the Sikh chiefs. In a foot-note to page 60 of the "Punjab Rájás" is given a short sketch of the history of the Rais, and it is said that they got possession of the town of Ludhiána in 1620 A. D.; but this is evidently a mistake. The town and fort of Ludhiána did not fall into the hands of the Rais till about 1760.

The invading army of Nádir Sháh Duráni crossed the Sutlej at Ludhiána, then on its banks, and marched through the District along the Imperial highway between Lahore and Delhi, the course of the present Grand Trunk Road and Railway. Nádir Sháh is said to have been killed at the taking of Sirhind by the Sikhs (1738-1763),

CHAP. I. B. to have ordered a general massacre of the inhabitants of Ludhiána History. for some petty fault; but it is doubtful if he did so.

Duráni
invasions
to the taking
of Sirhind by
the Sikhs
(1738-1763).

Ahmad Sháh entered India on his first expedition in 1747. On reaching the Sutlej at Ludhiána, he found his passage opposed by the son of the emperor and the Wazír Kamardín, with a large army from Sirhind. Ahmad Sháh, adopting the usual Duráni tactics, made a long night march up the right bank of the river; and crossing about Máchhiwára or Bahlolpur, endeavoured to throw himself between the forces of the Wazír and Sirhind. The two armies met on a sandy plain between the villages of Mánupur, Barwáli, &c., a few miles to the north-east of Khanna, in Samrála Tahsil. The Imperial troops took up a strong position from which the Duráni could not dislodge them. Desultory fighting went on for many days, and in one of the skirmishes Kamardín was killed. His son, the distinguished Mír Mannu, was equal to the occasion and, seating the body of his father on an elephant, paraded it before the troops. Ahmad Sháh had finally to retire discomfited. It is said by the villagers that the loss on both sides was very heavy and that for a long time the stench of the dead bodies made cultivation impossible. To the subsequent invasions of Ahmad Sháh no resistance was attempted by the Imperial troops in Sirhind, but his armies were constantly harassed by the Phulkián chiefs and the Rais. It was about 1760 that the Rais were permitted by him to take possession of the town and fort of Ludhiána and to extend their power over the country. In 1761 Zain Khán was appointed Governor of Sirhind by Ahmad Sháh. In the following year there was a formidable combination against Zain Khán of all the Phulkián and other Sikh Cis-Sutlej chiefs, assisted by numerous bands of Sikhs from the Mánjha or Punjab Proper. Ahmad Sháh heard of this at Lahore; and, marching to the Sutlej in two days, he crossed at Ludhiána and fell upon the allies a short distance to the south of it just as they were attacking Zain Khán. The Sikh army was cut to pieces and the fugitives pursued to a great distance. This disaster (called the *ghalu ghára*, or great massacre) does not appear to have had much effect on the Sikhs, for in the following year, 1763, they were able to bring together a large army composed of the Cis-Sutlej Sikhs, aided by bodies of their co-religionists from across the Sutlej. Zain Khán was defeated and slain, and the Sikhs, following their victory, took possession of Sirhind, which they levelled with the ground.

Partit ion
of the coun-
try after the
fall of Sirhind.

With the fall of Sirhind vanished the last vestige of Imperial control over that portion of the empire of which it was the headquarters; and when in the next year Ahmad Sháh passed through the country he recognized this by appointing Rájá Ala Singh of Patiala to be Governor. In 1767 Ahmad Sháh reached Ludhiána on his last expedition into India but got no further. He confirmed Amar Singh, the grandson of Ala Singh, in the government of Sirhind, and gave him the title of Maharája; and from this time the Sikhs and other chiefs who had taken possession of the country.

were left alone to settle their own affairs. The Imperial authority had to the last been maintained over most of the country lying between Ludhiána and Umballa, and round the head-quarters of the *Sarkár*. On the fall of Sirhind the whole of this rich tract fell into the hands of the Phulkiáns and their Mánjha allies. The present Samrála Tahsil and a small portion of the east of Ludhiána were partitioned between the latter, each chief and confederacy seizing as many villages as they could. The eastern boundary of the territory of the Rais had in the few years preceding the capture of Sirhind been quietly advanced eastwards from Badowál, Dhándra, &c., so as to include the town of Ludhiána and the whole of the villages in the uplands south and east of it to within a few miles of Máchhiwára. Their northern boundary was the river Sutlej. The lowlands opposite them were held by the Kákar Sirdárs and Diwán Mohkam Chand to the south of Ludhiána and to the north by Tára Singh Ghaiba (also a Kákar). There was then no Bét on this side. The Malaudh Sirdárs had already established themselves in the south of Ludhiána Tahsil (the *Jangal* villages and the country about Malaudh); and Sudha Singh, Gil, an adventurer from Lohára in the Ferozepore District, secured a few villages about Sámahwál. With these two exceptions the whole of the present uplands of Jagráon and Ludhiána Tahsils with a considerable part of the Moga and Zira Tahsils of Ferozepore, in all 1,360 villages, it is said, belonged to the Rais. Samrála Tahsil was divided as follows: Sudha Singh, Bájwa, seized Máchhiwára and the eastern portions of the Utálan *pargana*, and the western half fell into the hands of the Ladhrañ Sirdárs. In *pargana* Khanna some villages were held by a servant of Tára Singh Ghaiba who subsequently set up for himself at Khanna; and the rest was divided between the Khéri, Bhari, Ajner, and Jabu Mazra Sirdárs and members of the Sontiwála and Nishánwála confederacies. Jassa Singh, Ahluwála, of Kapurthala got 30 or 40 villages round Isru. Under the Rais the Garowáls of Raipur and Gujarwál had some sort of local authority in the surrounding villages; but they were only "málguzárs" or contractors for the revenuo.

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Partition of
the country
after the fall
of Sirhind.

Twelve years after the fall of Sirhind, about 1785 A.D. occurred a great change in the course of the Sutlej, the whole of what is now the Bét, a tract over 50 miles in length and 5 or 6 in width coming to this side. It was at the time in the possession of the Kákars, Tára Singh Ghaiba, whose head-quarters were at Ráhon, having the upper and his brethren the lower portion,—now the Núrpur *pargana*; and these chiefs retained their hold except where Sudha Singh of Sámahwál seized some uninhabited portions in front of his upland villages, about Matewárah. There was then very little cultivation in the tract, the villages being few and far between. Most of the present ones owe their foundation to these chiefs, and date from within the last 120 years.

Change in
the river's
course.

The Rais had a number of forts at different places and each Sikh chief erected one or two according to the size of his possessions.

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This partition of the country appears to have been recognized by the various parties to it; and during the last forty years of the 18th century they do not seem to have attempted any encroachment on each other's territories but to have gone on very amicably.

State of the
country at
this period.

The condition of the country during that period was one of considerable prosperity. The rule of the Rais is still spoken of as very mild, and it is said that they fixed only one-fourth of the produce as their due. The peasantry were probably very glad to see the long struggle finally ended; and the petty chiefs appear to have done their best to encourage cultivation. They took a full revenue in kind and exercised a good deal of petty tyranny; but one does not hear much of exactions in the early years of their rule, and they had scarcely time to engage in petty quarrels amongst themselves before the arrival of Ranjit Singh. One hears of but few instances of proprietary bodies being driven to desert their land by the oppression of the rulers, and the condition of the people was very much better at this time than it was subsequently under the followers of Ranjit Singh.

Attacks of
Sikhs from
across the
Sutlej: the
Bedis.

The peace which the country enjoyed after the fall of Sirhind was interrupted by Bedi Sahib Singh of Una. This fanatic crossed the Sutlej in 1794 A. D., with an army of Sikhs from the Jullundur Doab, proclaiming a religious war against the Pathans of Maler Kotla. From this he was turned aside by the Patiala chief, but in 1798 again crossed and made a similar attack on the Rais of Raikot. Rai Alias was a minor; but his agent Roshan, Gujar, made a good stand against the Sikhs at Jodh, ten miles south-west of Ludhiana. He was however killed and the Rai's army dispersed; but the Phulkian chiefs, who had always been on good terms with their Muhammadan neighbours of Kotla and Raikot, and who had no intention of allowing the Bedi to establish himself in their midst, now came to the assistance of the Rai, and drove the invaders out of most of the villages seized by them. The Bedi thereon invested the fort of Ludhiana; and the Rai called in the adventurer George Thomas from Hansi. On Thomas' approach the Bedi retired across the river, and ceased to trouble the country.

Maharaja
Ranjit Singh's
invasions and
annexations:
extinction of
the power
of the Rais
division of
the country.

The capture of Delhi in 1803 brought the English into direct contact with the Cis-Sutlej chiefs from the south, and about the same time Ranjit Singh, having extended his dominions to the north bank of the Sutlej, began to think of conquest beyond it. The disputes between the States of Patiala, Nalwa and Jind afforded him the desired opportunity, and in July 1806 he crossed the Sutlej. The last of the Rais (Alias) had been killed while hunting in 1802; and the family was represented by his widow, Bhag Bhari, and his mother, Nur-ul-Nisa. No opposition was offered to Ranjit Singh, who took possession of the town and fort of Ludhiana, and made them over with the adjacent villages to his nephew Raja Bhag Singh of Jind. He proceeded to Patiala on pretence of settling the disputes

between the three chiefs, and returned to the Punjab *vid* Umballa and Thánesar. In the following year (1807) he was again called in; and, crossing at the Hariki ford (Sobráon), he proceeded to Patiala, and thence into Umballa District where he besieged and took Naraingarh. In these two expeditions Ranjít Singh, besides stripping the Rais of all their territory save two or three villages given them for maintenance, also annexed the possessions on this side of the river held by his widow, Ráni Lachmi of Sudha Singh (Sínahwíl as well as those of Tára Singh Ghaiba, also held by a widow, and the Kákar villages). The spoilation of the Ghaiba family was perhaps the most shameless of all these transactions, as Tára Singh had died in that very year while accompanying the Mahárája on his expedition. These conquests were divided by the Mahárája between himself and his adherents. Rájá Bhág Singh of Jínd got about 100 villages round Ludhiána and in the Bassian *ilāqa*; Sirdár Fattah Singh, Ahlawála (ancestor of the present Kapurthala chief), nearly the whole of the Jagráon Tahsil and the Dákha *pargana*; Sirdár Gurdit Singh of Láidwa a number of villages about Badowál; Bhái LáI Singh of Kaithal, 16 villages about Gujrwál; the Nábhá chief, some villages in Pakhowál; while men of less note, such as the Sodhis of Nandpur, got *jágirs*. Diwán Mohkam Chand was put in charge of the country reserved by Ranjít Singh for himself.

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Mahárája
Ranjít Singh's
invasions and
annexations:
extinction of
the power
of the Rais;
division of
the country.

By this time the British Government had made up its mind that further aggressions by Ranjít Singh on our side of the Sutlej should be stopped and the chiefs taken under our protection. Mr. Metcalfe was despatched to conclude a treaty with Ranjít Singh and joined his camp at Kasúr in September 1808. Immediately after this Ranjít Singh crossed the Sutlej on his third invasion and attacked Faridkot and Máler Kotla, notwithstanding the remonstrances of our envoy. After accomplishing his objects he returned to Amritsar, and there Mr. Metcalfe communicated to him the decision at which the Government had arrived—that all conquests made in his first two expeditions might be retained, but that for the future the country between the Sutlej and Jumna was to be considered under our protection, and all territory seized during the last expedition restored. To support this demand a force under Colonel Ochterlony was moved towards the frontier, and on February 18th, 1809, the troops reached Ludhiána and took up a position there. It is matter of history how Ranjít Singh finally yielded to all our demands and entered into the treaty of 25th April 1809, by which he and his dependents were allowed to retain all territory on our side of the Sutlej acquired in 1806 and 1807. The occupation of Ludhiána as a military outpost was intended to be temporary only; but the troops were never withdrawn. We had by the treaty taken under our protection all the Cis-Sutlej chiefs, except those who had been brought into the country by Ranjít Singh; and the management of our concerns with them required the presence of a Political Agent and a force at this point.

Interference
of the British
Government:
treaty of
1809.

British
Cantonment
established
at Ludhiána.

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History of the country from 1809 to 1835; our first acquisition of territory.

General Ochterlony held political charge at Ludhiána from 1809 to 1815, and was succeeded by Captain Murray, after whom came Sir Claude Wade. (1823-38) Sir D. Ochterlony and Sir C. Wade had the full powers of agents, but otherwise the post was held by an assistant. It was General Ochterlony who gave the fort its present form and Ranjít Singh set up that of Phillour to face it after the conclusion of the treaty of 1809. In 1835 Rája Sangat Singh of Jínd died, and with him the direct line of the house failed. The escheat of the Jínd territory, or at least of all that Ranjít Singh had bestowed on Rája Bhág Singh, was claimed by the former; but it was finally decided that Saríp Singh, a collateral of the late Rája, should succeed to the ancient possessions held by Rája Gajpat Singh and that all subsequent acquisitions should escheat to the British Government unless they had been granted by the Mahárája after the treaty of 1809 ("Punjab Rájás," p. 34, *et seq*). By this decision we acquired upwards of 80 villages round Ludhiána and Bassian, with a revenue of about Rs. 1,00,000; and these formed the nucleus of the present District, the administration being carried on for the next ten years by the Assistant Political Agents at Ludhiána, a list of whom will be found at p. 306 of the Punjab Rájás, and also in para. 35 of the Settlement Report by Mr. Davidson.

Circumstances leading to the first Sikh war (1835-1845).

Ranjít Singh died in 1839, and his death was followed by six years of disorder. It would be out of place here to give a detailed account of the circumstances which led to the outbreak of the first Sikh war; but a short notice of our position south of the Sutlej is necessary, as the neighbourhood of Ludhiána was the scene of part of the struggle between us and the Khálsa army, and the position was throughout of the first importance. Up to 1838 Ludhiána was our only outpost on the Punjab frontier; but in that year a large force was assembled at Ferozepore for the invasion of Afghánistán, and that place threw Ludhiána into the shade, being within easier reach of Lahore. Ferozepore and the territory round it had lapsed to us on the death of Ráni Lachman Kaur in 1835, and about 1838 Sir George Clerk, the Governor-General's Agent at Umballa, built the residency at Bassian, a point from which communications could readily be maintained and control exercised over the Phulkíán chiefs. On the withdrawal of the army from Afghánistán in 1842 our position in the Cis-Sutlej territory west of Umballa was this—We had two patches of territory on the Sutlej in the neighbourhood of Ludhiána and Ferozepore, which were completely isolated, and surrounded by the possessions of the Lahore Darbár and its feudatories. Map No. IV accompanying the Revised Settlement Report shows the division of the country at the time between the various States and petty chiefs.

The Sutlej Campaign.

In December 1845 the Khálsa army crossed the Sutlej, and the first Sikh war commenced. The chief interest centres round Ferozepore, which was the main point of the Sikh attack; and there the bulk of our force collected, the troops for the most part marching

direct via Bassian, while Ludhiāna was left with a mere garrison. But the position was not one likely to be neglected, as it covered the communications in our rear, and its importance was probably appreciated by the Sikhs, for in January 1846 their general, Ranjodh Singh Majithia, created a diversion by appearing with an army at Phillour and crossing the Sutlej. His force consisted of 10,000 infantry, with 60 guns and some cavalry. His presence on this side of the Sutlej was fraught with the greatest danger to us, as in a struggle with the Lahore Sikhs we could at most expect little better than neutrality from their co-religionists on this side. The position of such chiefs as had territories on both sides of the Sutlej scarcely left them a choice. Nihal Singh, Ahluwālia, tried to play a double game. His troops fought against us about Ferozepore, and a considerable body of them joined Ranjodh Singh near Ludhiāna while their master was professing friendship to us, and saying that he had no power over them. The Lādwā chief, whose head-quarters were at Badowāl, and who had everything to lose by such conduct, openly went over to Ranjodh Singh while he was still on the Jullundur side of the river. Such was the weakness of the Ludhiāna garrison that he was able before crossing to burn a portion of the cantonments, and no attempt was made to bar the passage of Ranjodh Singh's army which had our communications at its mercy. Such a state of affairs was not likely to last long; and Sir Harry Smith was soon despatched from Ferozepore with a force of about 4,000 men to keep open the road to Ludhiāna. On January 20th he reached Jagraon, while Ranjodh Singh occupied Badowāl. Sir Harry Smith's object was to effect a junction with the Ludhiāna garrison without coming into collision with the enemy, and he accordingly attempted to pass to the south of their position. But his flank was attacked on January 21st by the Sikhs with great violence near Badowāl, and our troops, wearied with a long march, were for some time in considerable danger. They were extricated from the position and brought into Ludhiāna with a loss of 200 men and nearly the whole of the baggage. This action was most damaging to our prestige; but its effects had scarcely time to be felt before they were effaced by a complete success. On the 22nd January, Ranjodh Singh moved to Bhundri on the Sutlej where he was joined by some regular troops of the Lahore army, his strength being thus raised to 15,000; and here he remained quietly for a week, having, as he hoped, a clear line of retreat, commanding the road along the Sutlej between Ferozepore and Ludhiāna. General Smith was also reinforced, and on the 27th January marched against the Sikhs. He found them posted in the low land close to the Sutlej, with their right resting on the village of Bhundri, on the high bank, and their left on Aliwāl, close to the river. East of Bhundri the ridge, which separates the valley of the Sutlej from the uplands, sweeps inwards in a semi-circle crowned with villages at intervals for five or six miles, and leaves a wide open plain between it and the river. Across this plain the British army on the morning of January 28th moved to the

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Action at Badowāl.

Battle of Aliwāl.

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Battle of
Aliwál.

attack, the capture of Aliwál, the key of the Sikh position being their first object. The Sikh guns were as usual well served; but Aliwál was held by inferior troops who made a spiritless resistance. By the capture of Aliwál the Sikh left was turned, but round the village of Bhundri their right, composed of trained and enthusiastic Khálsa troops (Avitabile's regiments) made a most determined stand, and the battle is still called by natives "the fight of Bhundri." The most gallant part of the action was the charge by the 16th Lancers of the unbroken Sikh infantry, who received them in squares. Three times the Sikhs were ridden over, but they at once reformed on each occasion; and it was not till the whole strength of our army was brought to bear that they were at length compelled to turn. The Sikh troops were either driven across the river, in which many were drowned, or dispersed over the uplands. Our loss was considerable, amounting to 400 men killed and wounded. A tall monument, erected in the centre of the plain to the memory of those who fell, marks the scene of the action.

Close of the
Campaign
and annexa-
tion of the
Cis-Sutlej
country.

The battle of Aliwál cleared the upper Sutlej of our enemies, rendered our communications sure, and enabled Sir Harry Smith to join the army of the lower Sutlej with his victorious force. On the 11th of February the crowning victory of Sobráon was won, and the first Sikh war ended. The abrogation of the treaty of 1809, and the annexation of all Lahore territory on this side of the river, were its natural results; and it remained to settle accounts with the Cis-Sutlej chiefs who had either been in active opposition to us, or had withheld their assistance when it was most needed. The Ládwa chief forfeited all his possessions, and the Ahluwália chief all those on this side, while the Nábha Rájá lost one quarter of his territory (for a detailed account of these transactions see "Punjab Rájás"). Those of the minor chiefs, who had not openly joined the enemy were maintained in their possessions as jágirdárs, independent power being given only to the Phulkián Rájás and the Máler Kotla Nawábs. Where the chief had gone against us, his villages were confiscated. From these acquisitions was formed in 1847 the present Ludhiána District, after a trial of Badni as head-quarters for a short period. Trifling changes have since occurred; and the map above referred to shows whence the various parts of the District, as it is now constituted, were acquired. A full account of the treatment of the petty chiefs whose territories were not confiscated will be found at pages 186-200 of the "Punjab Rájás." Police powers and the right to levy transit duties were taken away from them at once; and, when the whole Punjab became ours in 1849, they lost all civil, criminal and fiscal jurisdiction, a cash demand being at the same time substituted for their right to an undefined share of the produce. Thereafter they were "considered as no more than ordinary subjects of the British Government, in possession of certain exceptional privileges." A commutation was also fixed in place of the levies which the bound to furnish to the paramount power.

To the work of conquest succeeded that of settling our new possessions. In passing we may mention the calamity which occurred to the 50th British Regiment shortly after its return to cantonments. It had suffered severely in the battles about Ferozepore and by sickness during the campaign, and was enjoying a well-earned rest, when in a dust storm one of the principal barrack buildings fell, crushing to death 210 men, women and children. When in 1849 the Punjab was annexed, Ludhiána ceased to be of importance as a military station. The cantonments were finally abandoned in 1854, and the fort is now only garrisoned by half a company of Native Infantry. During the ten years succeeding the Sutlej campaign Ludhiána is to be pronounced happy as having no annals. The work of administration progressed and the resources of the country developed rapidly under the security given by our rule. A summary assessment in 1846-47 of the new acquisitions was followed in 1849-53 by a Regular Settlement of the whole District. Cultivation increased and trade began to flourish in consequence of the removal of the transit duties, and the improvement of communications.

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History from
1846 to 1857.

The following account of the events of 1857 is taken from the Punjab Mutiny Report. Mr. Ricketts had a most difficult part to play, and ably did he acquit himself. The town of Ludhiána commanded the high road from Delhi to the Punjab. It stood on the bank of the Sutlej at the head of the bridge-of-boats connecting Hindustán with the Punjab Proper. It was filled with a dissolute, lawless mixed population of Kábul pensioners, Kashmíri shawl-workers, Gujars, Baurias and other predatory races. There was a fort without Europeans to guard it, a city without regular troops to restrain it, a district traversed by roads in every direction, joining the seven commercial towns which form the emporia of its trade, and situated on a river which for months in the year is a mere network of fordable creeks which could only be guarded by a cordon of regular troops. Mr. Ricketts had for his Jail and treasury-guard a company of enemies in the shape of a detachment of the 3rd Native Infantry, and on the breaking out of the mutiny received another company of the same regiment. As there was no dependence to be placed upon these men he summoned the feudal chiefs and the independent States to send him troops. The chiefs of Nábha and Máler Kotla sent in their men, to whom the safety of the station was entrusted. Detachments of these troops were likewise charged with the protection of the eight high roads that intersect the District, of the ferries, the fords and the gháts. The undisciplined Nábha troops unfortunately failed Mr. Ricketts in his hour of need. They would not follow the Jullundur mutineers; but this is not to be ascribed to any lukewarmness of their master. He was a staunch ally to us throughout. Other natives who materially aided the Deputy Commissioner were Mith Singh, Basant Singh, the Sultán chaudhris; and of the Kábul pensioners the following, viz., Hassan Khán, Abdul Rahmán, Saleh Mahomed, Shahpur and Sháhzádá Sikandar.

The Mutiny
(1857).

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(1857).

On May 15th Mr. Ricketts sent his treasure to Phillour fort. It was placed under the charge of Mr. Thornton, Assistant Commissioner, whose labour in connection with it was greatly increased by the necessity of having to go to and fro a distance of seven miles across the swollen river on sudden and constant calls for money. At the same time Mr. Ricketts concentrated his police from the District at the station, adding by this movement 80 men to the force at his disposal for overawing the city. As a specimen of the vast amount of miscellaneous work entailed upon District Officers generally during the mutiny, an extract from Mr. Ricketts' report may be given showing what he was obliged to do:—

"Supervision began to be exercised over the post office; every post without exception, till October, was opened and sorted by my assistants or myself, and great and endless were the irregularities: extra ammunition was distributed throughout the District police; supplies were accumulated at the different encamping-grounds and halting-places; the prisoners were looked to and re-ironed; materials were collected for the bridge-of-boats, and the repair of its approaches; a staff of artisans and labourers, and an increased guard of picked Sikhs, were posted there. Parties of Jāgrdāri or contingent horse were posted at all the tahsils and thānas, and along all the roads. Proclamations of reward for the apprehension of deserters were promulgated, arms for the irregulars were escorted to Ferozepore through the deserting sepoy; ladies and children were sent out of the station and across the Sutlej to Phillour, where they had the advantage of a place of refuge in the fort garrisoned by Europeans; carriage for the transport of all kinds of army stores was collected; the bullock train arrangements were taken in hand; and the commissariat for European detachments passing through the executive in both these departments devolved, under existing circumstances, on the District Officer, until at a subsequent date the transport service was separately organized; also supervision was instituted over all dealers in sulphur and lead and vendors of caps; a system of passports for all travellers was instituted. En dustānis supposed to be tainted were weeded out of all departments. The fort, after it was kindly vacated by the mutineers, was emptied of all its munitions of war, which were sent to Delhi; it was provisioned in case its defence became essential, which was fortunately unnecessary, as its well supplies no drinkable water; and it was placed in some sort of repair. A regiment of Sikhs was raised, in which all furlough men belonging to the district and on leave from their regiments were incorporated. Horses were collected for service at Delhi; 200 men were raised for Hodson's Horse, 50 old Sikh golandāzes (or artillerymen) survivors from Sobráon, were enlisted for service before Delhi; 500 or 600 Sikhs and Mazbis were enrolled as pioneers; 250 (I think) dooly-bearers were engaged and sent to Delhi for the transport service; 200 men were raised for the North-Western Provinces Police battalion. The men on furlough from the Ferozepore and Ludhiāna Sikh regiments were formed, to the number of 140 or (thereabouts), into one body, were armed and sent down to the Muzaffarnagar District, where they are still watching the Rohilkund rebels. Estimates were formed of the amount of cattle available for provisions for the vast increase of European troops; and, lastly, the manufacturing classes in the town were set to work at sand-bags for Delhi, at tent-cloth (of which 300,000 yards were made for tents for European troops), and on saddles for horse artillery; artisans were furnished for the magazines at Ferozepore and Phillour, and masons and carpenters

ters for the new European barracks in course of construction in the hill stations; and so on, in various ways which have escaped my notes and my memory. The internal resources of the district were brought into play to meet the demands of the times, whilst the spirit of the people was taken advantage of to commit them to the quarrel against the common enemy, and the various subordinate official departments were roused by rewards freely given, and by punishments, sharp and severe, to lend their co-operation."

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(1857).

Mr. Ricketts, Lieutenant Yorke, and Captains Cox (Her Majesty's 53rd) and Campbell nightly patrolled the streets of the city at any time between 10 P.M. and 2 A.M. Captain Nicolls, Assistant Commissioner, was entrusted with the duty of forming a Sikh regiment which the Chief Commissioner ordered to be raised.

But the event which must call into prominent notice the bad qualities of Ludhiāna and the excellence of its officers was the transit of the Jullundur mutineers on the 8th June. A short time previous to the arrival of the mutineers, Mr. Ricketts had received information that all the armourers and furbishers of the city were plying a most profitable trade. This could be for no good purpose. He resolved to disarm the city on the first opportunity. One presented itself when Major Coko's corps, the 1st Punjab Infantry, reached Ludhiāna on its way to Delhi. At dawn on the 20th June, on the inhabitants issuing from their homes, they found themselves confronted at every street-crossing, at every market place, by hands of these ferocious warriors, and sent back to their homes. Bodies of police under European officers entered each house and took the arms concealed therein. Eleven cartloads of arms were thus discovered and seized. The inhabitants had shown the animus which had prompted them, in accumulating these arms by joining the Jullundur mutineers on their passage through a few days previous, by burning the church and the mission, by pillaging the mission-houses, by aiding the mutineers to mount heavy ordnance on the fort which the mutinous 3rd had delivered up, by supplying them with food and water, and by pointing out the residences of Government officers for plunder and destruction. This pillage could not be prevented by the civil authorities. News of the Jullundur mutiny did not reach them till 11 hours after it took place, when the mutineers were already crossing the river, and had joined the 3rd Native Infantry at Phillour. Mr. Ricketts promptly went out to encounter the mutineers, searched for them all day, and came upon them after nightfall. His auxiliaries fled; his sole supporters were a detachment of Captain Rothney's corps, the 4th Sikhs, under Lieutenant Williams, who was severely wounded; he had to work a gun with his own hands until his ammunition ran out, and then was obliged reluctantly to retreat. At Jullundur and Ludhiāna, as in very many other places, the rebels had outwitted themselves. In their eager hurry to escape from Jullundur, they took blank cartridges and left the ball cartridges behind. They arrived at Ludhiāna, and in the height of their triumph at occupying the fort found, to their dismay, that it

CHAP. I. B. contained vast stores of guns and powder, but no shot. They had
 History. none with them, not even musket balls. To remain was useless.
 They evacuated Ludhiāna and reached Delhi in safety, owing to the
 The Mutiny weakness of the pursuit which was made by the military from
 (1857). Jullundur. However Ludhiāna was saved. The grand trunk road
 remained in our power. None suffered eventually from the riot
 except the rioters themselves and the city which harboured them.
 Twenty-two of the plunderers were hanged the next day, and the
 city was fined Rs. 55,294.

Of this measure Sir R. Montgomery wrote :

"The proposal to levy this fine emanated from Mr. Ricketts himself. It met my cordial approval, and has been sanctioned by the Chief Commissioner. I consider it one of the most masterly strokes of policy of the whole Punjab. The principle is well understood by the people, that when any members of a community disgrace themselves by violent encroachments on the rights of others, the whole community to which they belong atones for their guilt by pecuniary compensation to the sufferers, and by a fine to Government for its outraged authority. In this case it produced the most strikingly beneficial effects. It quieted not only Ludhiāna, but all the six market towns of the District. It inspired a salutary dread of Government, which was so manifestly inclined to hold its own and care for neither prince, peasant nor mutineer. Compensation was made to all the sufferers to the full extent of their losses, leaving a small balance which will nearly cover the loss to Government property."

After the display of such an animus by the rabble of Ludhiāna and its neighbourhood, it was necessary to put it out of their power ever to display it again. To this end, all native houses within 300 yards of the fort were levelled, and the Gújar population turned out to the lowlands beyond the city. The Gújars of the whole district were disarmed, but not the Jats, as their subsequent co-operation with the British Government was reasonably to be expected from the good feeling they had already shown. The Gújars were also deprived of their boats, and inflated skins (for crossing the river) were made contraband amongst them. The low Hindustani population swarming in the old cantonment was dispersed and sent home.

Particular instances of sedition occurred besides the great obullition on June 8th. A fanatical Gújar Maulvi, after preaching sedition for some time, went off to Delhi. One or two of the Kábul pensioners (descendants of Sháh Shúja) followed his example. The 3rd Native Infantry, before they left, were also known to be firebrands, but nothing could be proved against them. The Hindu *chaudris* were, as a body, timid and lukewarm in our cause. On the other hand, instances of good feeling were also manifested. Rám Singh, one of these Hindu *chaudris* (or headmen), was an honourable exception to his class. He was ever active in laying in supplies, and at a very critical time advanced nearly Rs. 3,000 for the public service. The Jats of the Raikot *thána* when informed of the mutinies at Ferozepore and Jullundur, set themselves to watch all the roads and wells with the aim of seizing stragglers. It were an

endless task to enumerate all the instances of good and bad feeling among the people of this district. The outline here furnished will show the difficulties that the district officers had to battle with, and the energy with which they met them. The Muhammadan Gújars of the Bét are the only people who appear to have shown any disaffection, but it is in the nature of this tribe to be discontented. The Hindu Jats, who form the mass of the population, could have nothing in common with the mutineers, and were steadfastly loyal to us. Not a single instance of disturbance in any part of the district, save in the town of Ludhiána, is recorded.

CHAP. I, B.
History.

The Mutiny
(1857).

The only event left to chronicle is the "mad attempt" by the Kúkas in 1872. An account of the rise of this sect will be found in the next chapter. The proceedings of Rám Singh's followers had caused anxiety to Government for many years, and special precautions were from time to time taken to prevent large gatherings of them. Small disturbances occurred at the religious fairs here and there; and in 1870 "butcher" murders were committed in one or two places, the rage of the Kúkas being directed against the killers of kine. On the 13th January 1872 there was a meeting of Kúkas at Bhaini, and a gang of about 150 of these, after working themselves up into a state of religious frenzy, started off under the leadership of two Jats of Sakraundi in Patiála territory. Rám Singh informed the police of their intention to do some mischief, saying that he had no control over them, but it was considered sufficient to see them out of our territory. They were armed with axes, sticks, &c., only, and are said to have declared that the town of Máler Kotla would be the object of their attack. They went to Paol in Patiála territory without causing any disturbance, and re-appeared next day near to Malaudh, the seat of Sirdár Badan Singh, on which they made a sudden onset with the idea, probably, of getting arms and money. They are said to have wanted the Sirdár to lend them. In this attack two men were killed on each side and a few wounded, and the gang succeeded in securing three horses, one gun and one sword. No one joined them anywhere on their march, and they never numbered more than 150 men at the outside. They next proceeded to Kotla, which is nine miles distant from Malaudh, and on the morning of the 15th made a sudden attack on the palace and treasury of the Nawáb; but were driven off when the Kotla guards had recovered from their surprise, and pursued to Rurr in the Patiála territory, where to the number of 68 they surrendered to the Patiála authorities. At Malaudh and Kotla they had killed 10 men and wounded 17, while their own loss had been 9 killed and 38 wounded. On getting news of the attacks on Malaudh and Kotla, Mr. Cowan, the Deputy Commissioner of Ludhiána, started for the latter place, and telegraphed for troops, which arrived soon after. Mr. Cowan executed by blowing from guns at Kotla 49 of the captured men, and the others were tried by the Commissioner (Mr. Forsyth) and executed on the following day. Thus ended the

The Kúka
outbreak.

CHAP. I. B. Kúka outbreak of 1872. If the Kúkas ever had any plans for a rising they must have been completely upset by these insane proceedings of a small body of fanatics, rushing about the country armed with sticks and axes. The people of the villages through which they passed appear to have been scared by them, and the inhabitants of Rurr, where they were captured, deserted their houses in a body on the approach of the band. Of course Rám Singh and his doctrines were responsible for what happened; and he had become a danger to the State, as similar disturbances might be created at any time by his followers. Rám Singh was at once deported to Rangoon and remained a State prisoner till his death in 1885.

The Fort at Ludhiána which was the last relic of the old cantonment was garrisoned until 1903 by a company of Native Infantry, under the command first of a British and latterly of a Native Officer. In 1903, however, it was evacuated by the troops and handed over to the Civil authorities.⁽¹⁾

District
Officers,

NAME.	From	To	NAME.	From	To
Capt. H. Lestrins	1846	18th June 1849	Mr. Thomas ...	Octr. 1867	One month.
Mr. George Campbell,	14th June 1849	13th June 1850.	" Tolbert ...	1867	Ditto.
" Edward Brandreth.	1850	About three months.	" C. P. Elliott ..	1867	31st March 1869.
" J. Wedderburn	1850	About two months.	Capt. E. P. Gordon	1st April 1869	17th Octr. 1869.
Maj. P. Goldney ...	Novr. 1850	Jan'y. 1854.	Col. R. Elliott ..	18th Octr. 1869	16th July 1870.
Mr. H. Brereton ...	1854	...	" Hawes ...	18th July 1870	Two months.
Capt. Fraser ...	1854	About one month.	Mr. C. W. Cowan	Octr. 1870	Jan'y. 1872.
Mr. B. Brereton ...	1854	...	Col. P. Maxwell ...	1872	A few days.
" Fendall Thompson.	Decr. 1854	June 1856.	Mr. C. W. Cowan...	1872	...
" Nesbet ...	1856	...	Major Parsons ...	1872	2nd March 1872.
" Ricketts ...	March 1856	Sept'r. 1857.	Capt. C. Beadon ...	April 1872	28th Octr. 1872.
" Thomas ...	1857	For three months.	" G. G. Young	26th Octr. 1872	March 1873.
" Ricketts ...	1857	...	" R. T. M. Lang	1873	One month.
" C. P. Elliott ...	1857	...	Maj. E. P. Gordon	April 1873	31st March 1877.
" Simpson ...	...	...	Mr. G. M. Ogilvie	1877	...
" S. Hogg	...	...	Capt. C. E. Macpherson.	1877	18th August 1877.
Capt. MacNeil ...	Octr. 1858	7th March 1862.	Mr. G. E. Wakefield	13th Augt. 1877	10th Febr. 1881.
" Davies ...	May 1862	July 1862.	" F. D. O. Bullock	10th Febr. 1881.	20th Augt. 1881.
Mr. C. P. Elliott ...	7th March 1863	21st May 1867.	" C. P. Bird ...	20th " 1881.	24th Octr 1881.
Capt. Millar ...	...	One month.	" G. E. Wakefield	24th Octr. 1881.	22nd Febr. 1887.
" Paske ...	1867	17th Octr. 1867.			

(1) See letter No. 1436 M. W., dated 19th of May 1903, from Under Secretary to Government of India, Military Department, to the Lieut.-General Commanding the Forces, Punjab; and letter No. 2017 G., dated 6th of June 1903, from Secretary to Government, Punjab, Public Works Department, to the Superintending Engineer, 2nd Circle.

NAME.			From	To	CHAP. I. B. History. District Officers.
Mr. G. O. Walker	...	...	22nd Feby, 1887	8th Novr, 1887.	
Lt.-Col. W. J. Parker	...	...	8th Novr, 1887	6th June 1889.	
Mr. H. C. Cookson	...	...	6th June 1889	10th Sept. 1889.	
Lt.-Col. W. J. Parker	...	...	10th Sept. 1889	22nd Feby, 1890.	
Mr. G. Hughes	...	...	22nd Feby, 1890	12th Decr, 1890.	
" W. Chewis	...	...	12th Decr, 1890	16th Sept. 1891.	
" J. O. Brown	...	...	16th Sept. 1891	28th March 1892.	
" J. G. M. Rennie	...	...	28th March 1892	8th Decr, 1892.	
" O. P. Egerton	...	...	8th Decr, 1892	16th Jany, 1893.	
Maj. F. W. Egerton	...	...	16th Jany, 1893	16th July 1894.	
Mr. H. A. Rose	...	...	16th July 1894	30th Augt, 1894.	
Maj. F. W. Egerton	...	...	30th Augt, 1894	24th Novr, 1894.	
Mr. T. J. Kennedy	...	...	24th Novr, 1894	22nd Feby, 1895.	
" H. A. Rose	...	...	22nd Feby, 1895	6th May 1896.	
" C. H. Atkins	...	...	6th May 1896	5th Augt, 1896.	
" H. A. Rose	...	...	5th Augt, 1896	24th Augt, 1897.	
" C. H. Atkins	...	...	24th Augt, 1897	28th Sept. 1897.	
" H. A. Rose	...	...	28th Sept. 1897	1st April 1898.	
" W. A. LeRossignol	...	...	1st April 1898	7th June 1899.	
Capt. B. O. Roe	...	...	7th June 1899	6th Sept. 1899.	
Mr. W. A. LeRossignol	...	...	6th Sept. 1899	1st June 1900.	
" S. Wilberforce	...	...	1st June 1900	26th June 1900.	
" W. A. LeRossignol	...	...	26th June 1900	10th April 1901.	
Diwan Tek Chand	...	...	10th April 1901	10th Oct. 1901.	
Mr. W. A. LeRossignol	...	...	10th Oct. 1901	26th March 1902.	
" J. G. Silecock	...	...	26th March 1902	16th July 1902.	
" C. F. Osborne	...	...	16th July 1902	17th Sept. 1902.	
Captain H. S. Fox-Strangways	...	...	17th Sept. 1902	To date.	

The District practically assumed its present dimensions in 1850. The first portion consisted of the estates belonging to Jind which lapsed in 1835, on the death of Rájá Sangat Singh. These estates included Ludhiána itself and 84 villages, yielding a revenue of Rs. 98,229.

Formation
of district
and changes
of boundary.

On the termination of the Sutlej campaign the whole of the Lahore and Kapurthala territories on this side of the river were confiscated, together with one-quarter of the possessions of the Nábhá Rájá, and the whole of those of the Ládwa chief. In 1849, on the annexation of the Punjab, the territories of the petty sirdárs and confederacies, who had been under our protection since 1808, but had enjoyed a sort of independence, were incorporated in the Ludhiána District as *jágírs*.

From the time of the constitution of the District up to 1866, it was divided into four *tahsils*. Tahsils Samrála (called at one time Sarai Lashkari Khán), Ludhiána, Pakhowál and Jagráon; but in 1866 the Pakhowál Tahsil was broken up, and a few villages added to Jagráon, while most of them were attached to Ludhiána. There are now three tahsils, with head-quarters at Ludhiána, Samrála and Jagráon.

Ludhiána tahsil has a larger revenue than nearly half of the Districts in the Province, and from a glance at the map it would appear as if the grouping of the villages was very awkward, those of the *Jangal* lying much nearer to Jagráon than to Ludhiána. But the whole of the Malaudh *pargana* which includes the villages about Malaudh and also the detached ones referred to above, is, with

CHAP. I. B. the exception of two or three villages assigned to other *jāgīrdārs*
History. held in *jāgīr* by the Malaudh family.

Formation
of district
and changes
of boundary.

The four old *tahsils* comprised the following *parganas* :—

Tahsil.	Pargana.	Tahsil.	Pargana.
Ludhiāna	{ Umedpur, Bhartgarh, Dākha, Sānahwāl, Ludhiāna, Nārpur.	Samrála	{ Utālan, Baholpur, Khanna.
Pakhowāl	{ Akālgarh, Bassian, Pakhowāl, Gungrāna, Malaudh.	Jagrāon	{ Bhandri, Jagrāon, Sīdhwān, Sivaddi, Hatur.

On the abolition of Pakhowāl *tahsil*, the *parganas* of Pakhowāl, Gungrāna and Malaudh were added to Ludhiāna, and those of Akālgarh and Bassian to Jagrāon.

At annexation the country was found to be divided into *ilākas*, or groups of villages each held by a chief; and at the Regular Settlement these were doubled up in some places, and in others preserved as separate *parganas*, with a very unequal result. Thus Khanna *pargana* contains 118 villages, and has a revenue of Rs. 1,79,969; while Umedpur has 12 villages, and pays Rs. 14,414 revenue. These *parganas* were retained in the last Settlement.

Antiquities.

The District has few monuments of antiquity. The notice of the Hindu period at the commencement of this chapter contains such information as is available about the mound of Sunet and the ruins of Māchhiwāra, the only two ascertained relics of early Hindu times. There are also mounds at several other places; but they generally mark the site of a parent village from which those about have taken their origin. Thus between Gujārwāl and Phallewāl the mound of Nāisābad marks the first settlement of the Garewāls. There are a number of mosques and other Muhammadan monuments, none of any great importance. The oldest and most interesting is a building resembling a mosque two miles east of Sohāna. It is said to have been built by Muhammad of Ghor in 1191 A.D., as he encamped on this spot after taking Bhatinda and was told in a dream to build it. It is called Blair after a *faqīr* who lived there in the middle of the eighteen century. The mosque of Mihr Ali Shāh in Māchhiwāra was built by the lady Fateh Malik in the reign of Sikandar Lodi (1517 A.D.), and the Ganj-i-Shahidan or place of martyrs west of the same town is a disused graveyard where it is probable that those who fell in the battle of Māchhiwāra (1555 A.D.) were buried.

Of the five tombs at Ludhiāna mentioned in Chapter IV, that of Sayyid Ali Sarmast contains a mosque dated 1570 A.D. and

two tombs, one of which was probably built in the time of the Tughlaqs; and the Khángáh of Sháh Kutb west of the Phillaur road is known to have been standing for the last 600 years. The Idgáh and the Maqbara of Rai Firoz at Hatúr are said to date from the time of Humáyún, and the Maqbaras of Husain Khán in Bahlolpur and of his son Nawáb Bahádur Khán, the mosque of Barkhurdár Khán at Hatúr, and the Maqbara of Sháh Diwán at Tihára are all said to be of Akbar's time; the Maqbara of Sháh Ishq also at Tihára is not dated. Under Jahángír and Sháh Jahán the high road from Delhi to Lahore was laid out with *mindars* at every two *kos*; of these there are still standing one about a mile east of Ludhiána, and another some two miles further east: one near Sahnewál, one near the *sarai* of Lashkarí Khán and one near Ráj-pítan: they are all in good preservation.

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History.

Antiquities.

Of the royal *sarais* which were established every sixth or seventh *kos*, that at Ludhiána has long since disappeared, that at Doraha is in Patiala territory, while that of Lashkari Khán, about seven miles on this side of Khanna, is a magnificent building in very good preservation. The inscription tells us that it was built by Lashkari Khán in the reign of Aurangzeb. It is now seldom used by travellers since the Railway was opened. The *sarai* at Khanna is now part of the town; but the walls are entire. There are a large number of mosques and tombs of Sháh Jahán's time, especially at Bahlolpur where there are no less than five, of which, the Maqbara of Aláwal Khán Súbadár of the Dekkhan, and the bungalow of Námdár Khán are the most interesting. Also belonging to Shah Jahán's reign are the mosque of Azmat Khán at Hatúr, and that of Rahson. The Lashkari *sarai* above mentioned, and the Shaikhonwáli mosque at Ludhiána, belong to the time of Aurangzeb. Among the later or undated Muhammadan monuments may be noticed the shrine of Sulaimán Sháh Chishti at Ludhiána.

There are few Hindu temples of interest. The oldest is the *math* of Nikka Mal at Hatúr which was in existence in the reign of Humáyún: there is a temple of Míri Guga at Chhapár, built at the beginning of the nineteenth century, where a great fair is held annually.

There are the remains of Sikh forts at Lálton, 7 miles south-east of Ludhiána, and at Ganjána, 15 miles south of Ludhiána. There is a Sikh temple at Máchhiwára, the Gurudwára of the Guru Sáhib, built by Sodhi Karm Singh to commemorate a visit of Guru Govind Singh; the palace of the Sodhis at Máchhiwára is now quite a ruin. The ruined *báoli* at Kanech, which is said to have possessed several underground rooms (*talakhána*), is also a relic of the Sikhs. Another building commemorative of a visit of Govind Singh is the Gurudwára at Lamma.

CHAP. I. C.

Section C.—Population.

Population.

Density.
Table 6 of
Part B.

Owing to the absence of hills or large areas of unculturable waste Ludhiána stands high among the Districts of the Punjab in respect of density of total population on total area, there being 463 souls to the square mile, and this figure is only exceeded by five Districts. But in its density on the cultivated area Ludhiána only stands 12th, with 560 persons to the square mile of cultivation, among the Punjab Districts. Excluding the population of the towns, the pressure of the rural population also is not high, and it stands 14th in the list with only 488 persons to the square mile of cultivation and 458 to the square mile of culturable area.

Density by
Tahsils.

The population and density of each Tahsil is shown in the		
Tahsil.	Population 1901.	Density.
Samrála ...	154,995	532.6
Ludhiána ...	333,327	463
Jagrón ...	184,765	443.1

of each Tahsil is shown in the margin, the density being that of the total population on the total area. It will be seen that Samrála is far more densely populated than the rest of the District, and it is one of the twenty most densely populated Tahsils in the Province, in spite

of a decrease of fourteen persons to the square mile since 1891.

In this connection the following remarks of the Settlement Collector written in 1883 are still of interest:—

Density.
Gordon
Walker, S. R.,
§ 41.

“The number of persons per square mile is 450 on total area and 543 on cultivation (1.1 acres of cultivation a head), these averages being worked out on the area as surveyed in 1879-80 and the Census of 1881. But the bare figures give us no information on the point which is of greatest importance, the pressure of population on the land; and we are driven to consider that constantly recurring problem of the classification, with a view to determine what proportion actually depends on agriculture. I have set down the urban population at 83,052; but in the case of each of the towns there is a large area attached and belonging to residents. Thus the area of Raikot is larger than that of any village in the District except one; and it would have, if there were no town, a village population of 4,000 to 5,000. So, too, Ludhiána and Jagrón have a number of separate village areas attached to them, the agricultural population living inside the towns. I calculate that the town population proper does certainly not exceed 60,000. We are then left with a rural population of 558,835; but this does not put us far on our way. Combination of occupations is the rule amongst the non-proprietary population, and the recent Census could scarcely have been expected to give us a classification that could be relied on to show how much of this rural population should be set down as depending on agriculture, and how much on trade and manufacture. Indeed, such an arrangement is not possible with a

society so constituted as that we have to deal with here. The whole rural population may be said in a sense to be supported by the land, each village being for most purposes a separate community. All the implements of agriculture, the materials and furniture of the houses, with most of the ordinary clothing, are produced in the village; and only a few articles of luxury, such as brass-dishes, wedding clothes, &c., are purchased in the towns. The occupations of the various classes in the villages hang together, so that they cannot well be separated. Thus the menial classes (*tarkhān*, *lohār*, *chamār*) are really the servants of the cultivator, helping him in his work by making and repairing his implements, and receiving as their wages a share of the produce. They do little work for outsiders; and they very often combine with their hereditary occupation that of agriculture. Even the shop-keepers, who are not a numerous class in most villages, and occupy a very inferior position, being mostly of the *lūn tel bechnā* class (sellers of salt and oil), are only assistants to the cultivators, supplying them with salt and such necessities as they cannot grow or make for themselves. We might say that the whole population, after deducting that properly belonging to the towns and subsisting by manufactures and industries quite separate from agriculture, depends on the soil; and I think that any attempt to determine what proportion of it is supported solely by agriculture must be mere conjecture. The density of the rural population calculated in this manner is 490 per square mile of cultivation, or 1·3 acres cultivated per head. It varies greatly, as was to be expected, according to the agriculture of the District. Thus in the rich Samrála Bet, where the soil is very fertile and much of it yields two crops in the year, the incidence is 600; and in the Upper Dhūia Circle of the same tahsil, where 40 per cent. of the cultivation is irrigated, it is 660; while

Assessment Circle.	Persons per square mile cultivated.
Bet Samrála	600
Upper Dhūia Samrála ..	660
Pawādh Ludhiāna ..	630

in the sandy Lower Dhūia tract, just over the Bet, it is only 467; and in the Jangal Circle of Ludhiāna, with a rainfall of 17 inches and no irrigation, it is 318. The details of the three most thickly populated tracts of the District are shown in the margin.

“These proportions are as high as in most of the highly cultivated tracts of the Province, although they are much below those of some parts of Hoshiarpur and Jullundur. There can be no doubt that in places there is to some extent a pressure of population, especially in the tracts named and in the eastern parts of Ludhiāna Tahsil Bet and uplands. This pressure is not universal, but shows itself in the older and larger villages where the process of subdivision of land has been going on longest. It is just in these very tracts where the cultivation is most elaborate, that the people are most tied down to their villages. Very few men of

CHAP. I. C.
Population.
Density.

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Population.

Density.

the Samrala Tahsil will be found in service. From his birth the agriculturist is bound to the land, which requires his every hour; and the last thing he thinks of is seeking employment of any other sort. There is no emigration to speak of, and the direction in which the excess tries to find an outlet is better cultivation and the spread of irrigation. But for the latter of these capital is required, and this is what the cultivator does not possess.

"As for distribution by houses and families, the custom in the villages is for each family to have a separate house, and it is very seldom that a house contains more than one family. An agriculturist, when he marries almost invariably sets up a separate house, and this is the practice amongst most non-agriculturists resident in villages. The town returns show two families to each house, at all events in the city of Ludhiāna. This is probably due to various causes, *e.g.*, a whole serai being counted as one house. The poorer classes in cities are also in the habit of living several families together in one house."

Towns,
Table 7 of
Part B,

The District contains 5 towns and 864 villages, and the

Town.	Population 1901.
Ludhiāna ...	48,649
Jagraon ...	18,760
Rāikot ...	10,131
Māchhiwāra ...	5,588
Khanna ...	3,838

population of the former is given in the margin. At the Census of 1901 all the towns showed an increase of population, except Khanna which had a nominal decrease of 39, on the figures of 1891. Even the unhealthy town of Māchhiwāra had an increase of 248 souls. Only 13 per cent. of the population live in the towns.

The villages,
Gordon
Walker, S. R.,
§ 67.

The average population of the village in this District is large, being 678 souls. The villages are generally built of sun-dried bricks, but in most will be found one or two houses of masonry. In the ordinary Jat villages the houses are huddled together and open into narrow bye lanes, which after a dirty and tortuous course join the main thoroughfares. The lanes are seldom more than four or five feet wide. The only entrance to the village is by one or more gates whose number depends on the size of the village. All the people live inside except the *chamārs* or other outcastes, who are admitted, and have their houses at a little distance apart or round the site, facing outwards.

Village gates.

The gates are the property either of the whole village or of a subdivision of it (*patti* or *thula*), each subdivision having in this case its own. The form is the same in all cases. On each side of the roadway to a distance of twenty or thirty feet a mud platform, four or five feet in height is raised, and on these are verandahs closed on three sides, but open with pillars towards the road. The whole is rooted in (the verandahs and the roadway between them) and a very comfortable place of shelter formed, in which travellers rest and the people meet in the evening. There is sometimes very great

elaboration in these gates, and the different *pattis* will vie with each other in architectural display. The style of gate is very often a safe test of the condition of a village, but there are few now that have not towards the outside an arch of masonry work, covered with some sort of ornamental design. In a great many villages the gate is a most commodious structure of solid masonry, which would cost in many cases a single *patti* as much as Rs. 1,000; but everything, including labour, is generally subscribed, wood for beams, cowdung for burning lime, etc., and the only actual expenditure is on the pay of masons. It is on these gates principally that the architectural genius of the villages shows itself. The Settlement Officer says he has often found shelter from a storm in a village gate amidst a crowd of natives, villagers and travellers, collected with the same object.

CHAP. I. C.
Population.
Village gates.

The interior of a village is, as a rule, fairly clean; it is outside that the filth collects. In the eastern parts the cultivated fields come to within a few yards of the houses, leaving very little vacant space. Round the site is the usual road, and outside of this are generally small hedged enclosures (*wāru* or *gohru*) in which the manure heaps are kept, and the women make the cowdung fuel. These enclosures may lie together in a piece of the *goeru* or waste land adjoining the site, or they may be between the fields and the road. Sometimes a proprietor is reluctantly compelled to devote a few square yards to this purpose. The village ponds (*toba*) are the excavations from which the clay for building the village have been dug out. They are used for purposes of ablution and for watering the cattle. The drinking wells are generally inside the village. If a few *pipal* trees about the pond be added, we have a complete statement of the surroundings of an ordinary village of the uplands in Samrāla and eastern Ludhiāna. These eastern villages are, as a rule, of average size; but the west and especially in the Jagrāon Tahsil along the Ferozepore border, and in the Jangal, the villages are much larger, and the houses more spread out, land not being so valuable. Enclosures for cattle and cowdung fuel are thrown out all round, the lanes are much wider, and there is generally plenty of room round the site. The Muhammadan villages of the Bet are generally smaller than those of the Dhūān, and the sites are more open and straggling. There are no gates, and entrance is possible at almost any point. The *takia* takes the place of the gate in the Dhūān. This is situated outside the village, generally under the shade of a *pikhlūn* tree and consists of a couple of rooms, built on one side of a mud platform three or four feet high. Travellers rest here; and above all the *hukka* is kept going. The *takia* is in charge of a *faqir* whose principal duty is to guard the *hukka* and keep it alight. A rude mosque is often attached to the *takia*; and, if there is not one, the people pray in the *takia* itself. There is generally plenty of room round a Bet village, the land adjoining the site being

Surroundings
of a village.

Sites of the
western vil-
lages.

Muhamma-
dan villages
of the Bet.

CHAP. I. C. often uncultivated; and the *wāras* or enclosures are larger than Population in the Dhāia.

Growth of
population,
Table G of
Part B.

The population of the last four censuses is given in the margin.

1868	...	...	585,547
1891	...	...	618,835
1891	...	...	648,722
1901	...	...	678,097

From 1881—1891 the increase was 29,887 or 4·8 per cent. From 1891—1901 it was 24,375 or 3·8 per cent., and in the twenty years 1881—1901, 54,262 or 8·7 per cent. Taking the last decade it is noticeable that the increase is chiefly in the rural areas which claim 20,457 of the additional population, when we consider the increase by Tahsils we find a striking contrast between Jagráon and Samrála. The former increased by 17,119 persons, while Samrála decreased by 3,984. Ludhiána Tahsil shows an increase of 7,322. These figures are explained in the case of Jagráon by the increase in canal irrigation, and in Samrála partly by the emigration which its absence has produced, but still more by the epidemics of fever which have ravaged the population of its malarious riverain tract.

The marginal table shows the fluctuations in the population of

TAHSIL.	TOTAL POPULATION.			PERCENTAGE OF INCREASE.	
	1881.	1891.	1901.	1891 on 1881	1901 on 1891
Total for the District ...	618,835	648,722	678,097	+ 4·8	+ 3·8
Ludhiána	307,550	323,700	333,337	+ 5·2	+ 2·9
Jagrāon	153,767	166,252	184,765	+ 4·7	+ 11·1
Samrála	152,503	158,770	154,995	+ 4·1	- 2·4

each Tahsil since 1881. In 1901 the figures of Ludhiána Tahsil, excluding the town of Ludhiána only showed an increase of 2·6 per cent., there

having been a decrease in the Bet, where the soil is hard and has deteriorated since Settlement, though the falling off is far less marked and general than in the Samrála Bet which is notoriously unhealthy, the falling off in population becoming more and more marked as one approaches its eastern extremity. The result is that in spite of a slight increase in the urban population, Tahsil Samrála showed a decrease of 2·4 per cent. in the population of 1891. In Jagráon the increase of over 11 per cent. in 1901 was virtually confined to the rural population.

Growth of
population,
Gordon
Walker, S. R.,
§ 40.

The increase of population in 1881 was thus discussed by Mr. Gordon Walker:—

“Taking the Census figures as correct, we find that there has been a steady increase, which amounted to 11 per cent. in the first thirteen years and to half that proportion in the next thirteen, the rate of increase having been the same in the towns as in the rural population. No safe conclusions can of course be drawn from the figures alone without consideration

of the circumstances of the district at the various periods, and these I will proceed to notice. When we annexed the country after the Sutlej campaign of 1845 we found it very fairly cultivated; for our predecessors, the Sikhs, had done their best to increase their revenues by encouraging agriculture; and all the States and chiefs were under our own protection or that of Lahore. Petty feuds were uncommon, and there was general peace. But the Sikh revenue system was what we should call oppressive; and the rule of some of the chiefs was a mixture of tyranny and rapacity. Property in land was considered a burden, which often under a bad ruler became too heavy to be borne; and society must have been in an unsettled state owing to the frequent changes of rulers. In the same way there was a certain amount of trade; but it was checked by the transit duties levied at short distances by each independent chief, and by the general lawlessness. With our rule came perfect security to the husbandman and to the trader; and an immediate development of the resources of the country by the protection afforded to life and property and the opening out of communications. The increase in cultivation must have been very great in the few years that followed the Summary Settlement of 1847; but there are no details to show what it was. When the survey for the Regular Settlement was made in 1850-52 it was found that there was a proportion of 84 acres cultivated in each 100 acres of arable area; and a great part of what remained was brought under the plough within a short time after. Perhaps the best proof of the development of agriculture is the immense fall in prices between 1850 and 1860. The ruler had before that left the peasant just enough to live on, and had taken most of his dues in kind; while the latter knew that the more he cultivated the more he would have to pay, and he had probably as much land under the plough as he could manage. The effects on the population of the development of resources that followed the introduction of our rule would take some time to show themselves, and would naturally appear between 1855 and 1868. There was not room for immigration on a large scale, the whole land being owned by the villages; and there was no tendency for settlers to come from any neighbouring district, for the whole country was in much the same condition. The increase of population was all inside the district. The margin of extension has long ago been filled up, the proportion of cultivable to cultivated being now one in ten; and the prudential check on population has to some extent come into effect. There has been everywhere a subdivision of holdings, and in most parts of the district the scarcity of land has made itself felt. At all events amongst the Jats and Rājputs every man does not now marry as a matter of course, really I believe on account of the immediate expense; and in most families will be found one or two men who have remained single. It is undoubtedly the case that a state of things equivalent to polyandry prevails amongst the Jats, though it is not recognised as an institution; and the result is a distinct check on population. The Sirhind Canal has just been opened, and the productive power of a large part of the district will thereby be increased. The portions affected by it are those in which the population is now least dense; and it will be necessary for the present cultivators to call in others to their aid. But the whole of the land here also belongs to villages, and is mostly cultivated; and it is hard to say what the process of immigration will be, and whence the settlers will come. I doubt if the result will be to relieve the more thickly populated parts of this district of their surplus population. Except for this opening I should be inclined to say that the population of the district had arrived at the stationary stage, and that the rate of increase in the future would be at all events much smaller than in the past."

CHAP. I. C.
Population.
 Growth of
 population.

CHAP. I. C. The following table shows the effect of migration on the population of the Ludhiána District according to the Census of 1901 :—

Migration.
Tables 8 and
9 of Part B.

	Persons.	Males.	Females.
IMMIGRANTS.			
I. From within the Punjab and North-West Frontier Province.	100,872	35,979	78,893
II. From the rest of India	4,164	2,574	1,810
III. From the rest of Asia	170	114	56
IV. From other countries	400	435	25
Total immigrants	114,886	39,102	75,684
EMIGRANTS.			
I. To within the Punjab and North-West Frontier Province.	127,788	53,430	74,358
II. To the rest of India	8,423	2,527	896
Total emigrants	131,211	55,957	75,254
Excess + and defect - of immigrants over emigrants ..	-16,525	-16,855	+390

The bulk of the immigration is from the Districts, States and Provinces in India noted in the margin. There is also a considerable volume of immigration from the countries outside India.

	Total immi- grants.	Number of males in 1,000 immigrants.		Total immi- grants.	Number of males in 1,000 immigrants.
Hissar	1,331	476	Patidra	40,428	263
Ambála	8,089	333	Nabha	10,772	237
Hoshiarpur	5,963	536	Rajpūtāna with Ajmer.	1,224	561
Jullundur	14,470	444	Merwāra.		
Meer Kotla	8,327	253	United Provinces of	2,358	646
Ferozepore	12,605	332	Agra and Oudh.		

The emigration is mainly to the Districts and States noted in the margin.

	Males.	Females.		Males.	Females.
Ambála	2,585	4,985	Nabha	3,497	6,297
Hoshiarpur	921	2,209	Labore	1,241	830
Jullundur	3,440	8,349	Amritsar	748	738
Kapāthala	584	1,104	Chenāb Colony	11,500	6,307
Meer Kotla	1,959	4,317	Rajpūtāna with Ajmer.	220	86
Ferozepore	8,438	14,168	Merwāra.		
Faridkot	1,218	1,082	United Provinces of	1,206	589
Patidra	10,059	21,138	Agra and Oudh.		

The District thus loses 16,525 souls by migration, and its net

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Net gain from + or loss to—	Net gain from + or loss to—	interchanges of population with the Districts, States and Provinces in India which mainly affect its popula-
Hissar + 537	Nabha + 978	Population.
Ambála + 1,118	Lahore - 1,642	Migration.
Hoshiárpur + 2,833	Chenáb Colony ... - 17,795	
Jullundur + 2,690		
Kapúthala - 793	Pesháwar - 726	
Máler Kotla + 2,051	Rájputána with Ajmer- + 918	
Ferozepore - 10,001	Merwára,	
Faridkot - 1,503	United Provinces of + 563	
Patnála + 9,233	Agra and Oadh.	

tion are noted in the margin.

Comparison with the figures of 1891 shows that Ludhiána lost by intra-Provincial migration alone 17,916 souls in 1901, or 13,343 more than in 1891.

Gain or loss by intra-Provincial migration.	1901.	1891.
Total	-17,916	-4,573
Chenáb Colony	-17,807	...
Patnála	+9,233	+5,127
Máler Kotla	+2,051	+2,982
Ferozepore	-10,001	-9,160

Taking the figures for intra-Imperial migration, i.e., those for migration in India both within the Panjab and to or from other Provinces in India, we have the marginal data.

Loss by intra-Imperial migration.	1901.
Total	-17,165

These figures may be summed up by saying that the main trend of emigration is to Ferozepore, while the chief source of immigration is Patnála—the net result to the District by intra-Imperial migration being a loss of 17,155 persons.

The following remarks on the migration to and from the District are taken from the Census Report of 1881 :—

"Ludhiána, with its extensive riverain, occupies an intermediate position between the thickly peopled submontane districts in the north and the irrigated plains to the south. From over-crowded Ambála, Jullundur and Hoshiárpur, it receives surplus population, while it attracts immigrants from the central States which lie to its south. On the other hand, the rapid extension of canal irrigation in Lahore, Amritsar and Ferozepore has attracted a large emigration to those districts. Much of the emigration in the case of Ferozepore, Ambála and Jullundur, and almost all the emigration to Hoshiárpur, is of the reciprocal type, while in the case of the Native States no less than seven-tenths of the migrants are women. The Kashmir colony in the town of Ludhiána does not appear to have been recruited to any considerable extent during the lifetime of the present generation."

CHAP. I, C.

Population

Migration.

To a large extent these remarks hold good after 20 years. Jullundur, Hoshiarpur, and Ambála still send large contingents, but they are dwarfed by the 40,000 immigrants returned from Patiala. The increase of canal cultivation in this as in other Districts is the dominant factor in determining the movements of the population, while in this District recruiting for the native army, and especially the 15th (Ludhiána) Sikhs, draws off a large number of superfluous men. It is worth noting that the immigration of Kashmirís to this District has entirely ceased. In fact those of them who are left in Ludhiána are in such straits for employment that they are practically dependent on the charity of two or three wealthy Kashmirís in the town.

Ages,
Table 10 of
Part B.

The value of age statistics in India is discounted by their uncertainty and their value rapidly diminishes as the numbers dealt with become smaller. The following figures show the distribution by age of every 10,000 of the population according to the Census of 1901:—

Age period.			Age period.		
	Males.	Females.		Males.	Females.
Infants under 1	170	145	25 and under 30	429	379
1 and under 2	94	78	30 " " 35	390	358
2 " " 3	128	99	35 " " 40	297	270
3 " " 4	127	105	40 " " 45	363	329
4 " " 5	136	110	45 " " 50	220	176
5 " " 10	709	565	50 " " 55	268	242
10 " " 15	676	500	55 " " 60	123	51
15 " " 20	527	380	60 " over	372	312
20 " " 25	440	365			

In the uplands the conditions are very favourable to longevity, the climate good and the habits of the people (Hindú Jats mostly) very temperate. There is a little fever every year in the autumn, but the effects of this generally pass away at once. In the lowlands the climate is bad and fever almost universal for two or three months every year. These different conditions result in longevity in the uplands, while in the Bet the constitutions of most people are undermined by annual attacks of fever, and they seldom live to a great age. I do not think that religion or the habits of the people do much to produce this result; but, as already observed, nearly the whole population of the Bet is Muhammadan and of the uplands Hindú. Comparing Sikhs and Muhammadans we find—

	Upwards of 60.	TOTAL.
Hindús	18,042	260,076
Sikhs	12,907	164,919
Muhammadians...	14,955	235,937

so that the proportion of persons living more than 60 years is greater amongst the former than amongst the latter. These remarks apply to the villages.

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Population

Both the birth-rate and death-rate of the District are normal.

RATE per mille.

YEARS.	HINDUS.		MUHAMMADANS.		ALL RELIGIONS.		
	Males.	Females.	Males.	Females.	Males.	Females.	Both sexes.
1898 ...	22.7	20.3	21.5	20.3	22.3	20.3	42.6
1899 ...	26.4	24.8	27.5	23.8	26.7	25.0	51.8
1900 ...	22.7	21.4	24.5	23.3	23.3	22.1	45.4
1901 ...	18.8	17.8	16.5	15.8	18.1	17.1	35.2
1902 ...	19.2	18.1	18.3	17.5	18.9	17.9	36.7
Quinquennial average.	21.4	20.4	21.9	19.9	21.3	20.0	41.3

Vital statistics,
Tables II—13
of Part B.
Average
birth-rates.

The last quinquennial average was 27,815 births, or 41.3 *per mille* of the population. The highest number recorded was in 1899, viz., 33,584, and the lowest in 1901, viz., 23,672. The marginal table shows the figures by religion and sex. The quinquennial average for 1898—1902 was thus 41.3 for both sexes, but the male birth-

rate was 21.3 as against 20 *per mille* for females.

The death-rates for the past five years are given in the margin.

YEARS.	Hindús.	Muham- madans.	ALL RELIGIONS.		
			Males.	Females.	Both sexes.
1899 ...	32.5	31.9	29.2	36.0	32.3
1899 ...	31.8	28.1	28.4	35.5	31.6
1900 ...	58.2	64.6	54.7	67.3	60.4
1901 ...	52.	52.8	47.0	57.5	52.2
1902 ...	101.7	108.2	90.4	120.3	103.0
Quinquennial average...	54.6	50.4	49.2	62.4	55.2

Average
death-rates.

The high rate in 1900 and 1901 was due to malarial fevers; that of 1902 to bubonic plague. The mortality of the latter year was notorious, 69,915 people, or more than ten per cent. of the total population having died. The quinquennial average of

deaths for the past five years was 37,141 or 55.2 *per mille* (49.2

Average of death-rate in the 5-year period, 1898—1902.

Age-period.	Males.	Females.
0—1 ...	10.9	14.0
1—5 ...	9.9	10.1
5—10 ...	2.8	3.6
All ages ...	43.2	62.4

for males and 62.4 for females) of the population. This excessive female mortality is a very marked feature of the earlier age-periods as the marginal figures show. The average excess of births over deaths in the District between 1891 and 1901 was 5,019 persons, giving a total of 50,191 for the decade. The difference between this figure and the actual increase shown by the Census of 1901 was 25,816, which represents the net loss to the District by migration.

CHAP. I. C. The birth-rate of the District is slightly above that of the Province. The figures *per mille* for the five years ending 1900 are given below:—

Average
death-rates.

	1896.	1897.	1898.	1899.	1900.
Province	43'0	42'6	41'0	48'4	41'1
Ludhiána	45'3	40'6	42'6	51'8	45'4

The death-rate is also higher than the Provincial; the figures are:—

	1896.	1897.	1898.	1899.	1900.
Province	31'53	31'05	31'05	29'57	47'63
Ludhiána	34'1	34'7	32'3	31'6	60'4

Fevers.

The Bet is very malarious and from August to November fever is very prevalent. In a bad year one can scarcely find in October an able-bodied man who is not suffering from it: 1892 and 1900 were exceptionally bad years. In 1900 there were 26,861 deaths from fever and in 1892, 20,653. The annual average for the decade 1891—1900 was 14,810 deaths from fever alone. Malarial cachexia is also found but is not common. The severity of the attacks of fever varies largely, but the general result is a weakening of the constitution which makes the people less able to resist other ailments. The civil station is malarious in the autumn months, but even a few miles' journey inland seems to give comparative immunity. The most healthy part of the District is the south-west corner about Bassian and the Jangal village where the climate is always dry and the water much purer.

Small-pox.

Small-pox breaks out from time to time. In 1896 it occurred in epidemic form and 2,388 deaths from it are recorded in that year. Small-pox is generally responsible for 100 to 300 deaths annually. It has decreased considerably since the introduction of vaccination.

Cholera.

Cholera did not visit the District between 1872 and 1891, but in 1891 it carried off 1,000 persons, in 1892, 1,843, and in 1900, 437.

Other diseases

Other diseases of the bowels and of the spleen, largely caused by malarious conditions, are common. Pneumonia too claims its toll in the winter.

Plague.

Plague first appeared in the District in 1900-01 when there were 34 cases and 28 deaths. In the following year plague spread

tremendously owing to the withdrawal of the cordon. Ludhiána returned 65,364 cases and 48,016 deaths. In 1902-03, however, the numbers dropped again as suddenly and the figures were 8,048 cases and 4,930 deaths. 1903-04 saw a general reduction in the Punjab plague figures. Ludhiána, however, had more cases than any other District. An inoculating staff was at work during 1902-03 and 16,040 inoculations were performed.

CHAP. I. C.
Population.
Plague.

On the subject of plague the Civil Surgeon writing in 1904 said:—

"The attitude of the people towards plague precautions is one of indifference on the whole. Inoculation is absolutely refused. Chemical disinfection is seldom asked for, but I have frequent applications for desiccation by stoves, which appeals to the people mainly, I think, because it can be carried out with little inconvenience to the occupants of infected houses and without any wholesale removal of property. The most astonishing feature to my mind is the indifference with which non-infected villages and towns permit people flying from infected areas to enter their borders. I must add, however, that a great deal depends upon the personal influence of leaders of communities and in certain cases lately zaildars of enlightenment and influence have been instrumental in getting villages to evacuate and carry out desiccation on a large scale. I have noticed also that certain villages infected in former years have, partially or completely, evacuated of their own accord on the reappearance of the disease this season and doubtless in time, the people will find from experience that their only safety lies in this measure. It seems to me that the difficulty in towns is due to a want of cohesion between leading men. Individually members of communities and influential persons will be most desirous of adopting suitable measures, but each one is afraid to take the initiative lest he should get into disfavour or his action be deliberately misconstrued by his enemies and any organized attempt to cope with the matter is doomed to fail, so that one feels much in the same position as a potter trying to mould a vessel with dry clay."

The following statement shows the effect of plague on the population of the District:—

Population on March 1st, 1901	...	...	...	673,097
<i>Add:—</i>				
Births in 1901 (March 1st to end of year)	19,656			
" " 1902	...	...	...	24,714
" " 1903	...	...	...	28,752
				<hr/>
			78,122	78,122
Total	...	...		746,219
<i>Deduct:—</i>				
Deaths in 1901 (March 1st to end of year)	31,323			
" " 1902	...	...	...	60,915
" " 1903	...	...	...	36,972
				<hr/>
			138,210	138,210
Population on January 1st, 1904	...			608,009

It will be seen that since the Census was taken the population has decreased by 65,088 souls and this is nearly all due to bubonic

CHAP. I. C. plague, though the recorded deaths from plague were only 56,897, since it broke out in the District.

Native
treatment of
diseases.

The Civil Surgeon writes: "quack" methods of treatment are common among the villagers. As soon as a man falls sick the nearest quack is sent for. For fever he will generally first prescribe a strong purgative, with strong directions for abstinence from food. The treatment of fever for a strong or a weak man is the same. Purgative medicines are obtained from the nearest Attār, *i.e.*, the native druggist's shop. They consist mostly of a mixture of senna, cassia pods, fennel, rose leaves, figs, tamarind and sugar, all boiled in water and strained through muslin. A glassful is given as a dose. Constitutional diseases are generally treated by drastic purgatives, *e.g.*, croton, the seeds of which are made into pills. The common medicine for diarrhoea and dysentery is opium. For coughs, liquorice root is given. Honey with *pīpal* rubbed into a paste is also a very popular remedy. Contusions are treated by local application of *haldi* and hot fomentations. Contused and lacerated wounds are treated by stopping them with burnt silk.

All eye-diseases from simple conjunctivitis and pan-ophthalmitis are treated alike. A common paint for the eyes is a paste made of a mixture of opium, alum, and *rasaut*, *i.e.*, an impure watery extract of berberis. Another remedy is metallic zinc which is oxidized and rubbed with a small piece of *pīpal*, pulverised and applied to the lids as *surma*. Alum is also used for conjunctivitis. Buboës, large boils, whitlow, local inflammation, &c., are cauterized. The milky juice of the *ak* (*calatropis indica*) is obtained by breaking twigs and leaves, and collected in a small cup of wheaten dough. This is applied over the part to be cauterized and bandaged on. For tooth-ache the common remedy is *akarkara* (*pebliton* root) which when chewed relieves the pain. Bad teeth are extracted by the barber. For ear-ache some opium is rubbed up with oil and dropped into the patient's ear. When a man suffers from delirium or mania or a woman from hysteria it is thought that the person so affected is possessed by a demon or evil spirit and charms and magic are resorted to. Certain men are supposed to practise exorcism and these are sent for. A very common method is to burn red chillies and allow the smoke to be inhaled by the person possessed. This in many hysterical cases has a beneficial effect. Bone-setters are common in towns and large villages. For dislocation and simple fractures people generally go to them first. It is not uncommon to come across cases where from tight bandaging actual gangrene has set in, frequently resulting in the death of the patient.

Customs con-
nected with
birth.
Hindūs and
Sikhs.
Gordon Wal-
ker, S. B., § 76.

The ceremonies observed on the birth of a child by the Hindū portion of the agricultural population are as follows:—When the midwife is called in, she ties a branch of the *siris* tree, and an iron ring over the door to notify the birth, and also to keep away evil spirits. If a son is born, the father goes at once and informs the

pádha or priest, and inquires whether the time is auspicious or not. If it is not, the father must make offerings to the Bráhmans. In cases of the worst combination of stars, called *gand mál*, the child in former times was thrown out to perish, as it was believed that something would happen to the parents if they kept it. The mother is kept close in the house for 13 days after the birth, when the *pádha* is called and gives a name to the child, on which occasion he receives Re. 1, and the *parohit* and others something. Bráhmans, *faqirs* and the neighbours are also fed, and sweetmeats distributed, considerable expense being incurred. This is in token of the purification, that the *sútak* or impurity is removed from the house. For a further period up to 40 days the mother does not mix with the rest of the people, only with her relations. None of these ceremonials are observed by the Jats in the case of a girl, except that *sútak* is kept. A Hindú child has no further ceremony by way of baptism, &c., to go through. A Sikh generally takes the *pahul* when he has arrived at years of discretion. The whole of these ceremonies are not strictly observed by the agricultural portion of the community. The name is given to a son in the case of a Sikh by opening the Granth Sáhib and taking the first letter of the page. Other Hindú Jats do not, as a rule, ask the Bráhman *pádha* for a name, but give one themselves or ask the *bharáí*. The period of 40 days' seclusion (called *chilla*) is not kept unless for some special reason.

CHAP. I, C.

Population.

Customs connected with birth.

Hindús and Sikhs.

Amongst the Muhammadans when a son is born the *qázi* or *mulláh* (priest) comes on the first to the third day and recites the *bánq* or creed in the child's ear, and it receives a name from the priest or from some respectable relative.

(1) Muhammadans.

There is little that is peculiar in the birth ceremonies observed by Muhammadans in this District. A woman generally goes to her father's house for her first confinement and on the birth of the child messages, congratulatory or otherwise according as the child is a boy or girl, pass between her parents and her husband's parents. The messengers and the midwife are rewarded on a customary scale. The young mother remains for 5 or 6 months in her father's house. After confinement the woman is secluded for three days only. On the evening of the third day she goes towards the door, where she can see the sky and the stars, accompanied by a boy of the family who has a *phálá* over his shoulders and a whip in his hand. The termination of the period of impurity is marked by a fast (*aqíqa*) *minnat*, or vows made with the object of obtaining Divine protection for the child are frequent and diverse. A child is made to wear a silver *hasli* of two or three *tolas*' weight, changing the *hasli* every year up to the age of 12. Then all the *haslis* are sold and the money used in feeding the poor. This is called *badháwa*. Another method is to shave half the head one week and the other

(1) Materials for this note were supplied by Ghulám Mohi-ud-din, Honorary Magistrate, Ludhiána.

CHAP. I. C. half the next. Another is to make the boy work as messenger to an *imám* during the first ten days of *mohurram*. For this purpose he wears a special dress of black and green muslin, and feathers in his turban. These customs are more common in cities than in villages. In Jagraon and the Jangal tracts the forms of *minnat* observed by Muhammadans approximate rather to those of Sikhs and Hindús.

Muhamma-
dans.

Circumcision (*sunnat* or *suntán*) is a ceremony of equal importance with marriage. It is performed at any time before the age of 12 in the presence of the *barádarí*. A child who is born circumcised is called *rasúla*.

Sex.
Table 16 of
Part B.

The number of males in every 10,000 of both sexes is shown below :—

Census.						In villages.	In towns.	Total.
1868	...	...	...	...	...	...	...	5,475
1881	...	...	...	...	...	5,492	5,450	5,498
1891	...	...	...	...	...	5,478	5,380	5,463
1901	...	...	...	...	...	5,500	5,355	5,455
Census of 1901	Hindús	...	...	...	...	5,571	5,590	5,570
	Sikhs	...	...	...	...	5,527	5,340	5,533
	Muhammadans	...	...	...	...	5,369	5,267	5,318

The proportions of the sexes at birth have already been noticed

FEMALES PER 1,000 MALES BY THE CENSUS 1901.

Year of life.	All religions.	Hindús.	Sikhs.	Muhammadans.
0—1	856	872	766	893
1—2	837	844	761	890
2—3	778	745	704	859
3—4	826	819	737	894
4—5	803	784	765	852
Total 0-5	820	814	747	879
All ages.	823	795	807	870

families having been returned as Hindús because they had not taken *pahul*, while all the girls were returned as a matter of course as Sikhs.

In later life the proportion of females to males is higher among the Sikhs, but lower in the case of the other two main religions. This is almost undoubtedly due to the excess of the female over the male death-rate already noticed. The result is that there are according to the Census returns of 1881, 1891 and 1901, only 45 females to 55 males in the District. As elsewhere the ratio of females to males is somewhat higher in the villages than it is in the towns, but the difference is very slight.

The proportions of the sexes vary in the different religions, but CHAP. I. C.
Population.

	FEMALES PER 1,000 MALES.		
	Infants under 1.	Children under 5	All ages.
...	872	814	785
...	766	747	807
Muhammadans	898	879	870
Others	556	820	823

Muhammadans have a fairly high ratio at all ages, as compared with Hindús or Sikhs. The latter have a very low proportion (less than 75 per cent.) of female children under 5, and in each religion the ratio is worse in that than in the 0—1 age-period. Indeed the Hindús and Muhammadans

show a steady decrease in the proportion of females as ages increase, and the Sikhs probably only improve their ratio because their women are married into their families.

	Jat females per 1,000 males.		
	0-5.	5-12.	All ages.
...	745	679	727
...	730	720	826

When all Jat tribes are taken the deficiency becomes even more marked in certain cases, as the marginal instances show. In the Garewál villages of 'Darbári' status, viz., Raipur and Gujarwál, the ratios are still worse. Naraingwál is also bad, and so is the Gil village of Gil.

Age 0-5.	FEMALES PER 1,000 MALES.		
	Tribe.		
	Garewál.	Oil.	Dháriwál.
...	687	724	621
...	540	621	678

After the ceremonies which follow birth the next ceremony in a child's life is its betrothal. There are now amongst the Hindús two forms of betrothal—where money is taken by the girl's parents, and where it is not (*pun*). The latter is the only pure form. The girl's parents generally make inquiries beforehand and choose some family with whom they should like an alliance, and in such a case there is a boy suitable, the only restriction being that the boy does not belong to four *gots*, with which the parents are not closely connected. The *Nái* or Bráhmaṇ of the family (*lāgi*) is sent to the house selected and makes the proposal. If it is accepted, he remains in a few days with money and sugar which he has received from the other family. The father of the boy calls the neighbours, the *lāgi* is seated on a high place with the others all round him, by way of doing him honour. The *parohit* or *pādha* of the family makes the boy say some prayers, and then the *lāgi* puts a mark on the brow of the boy (*tilak*), and gives him the money and puts him into his lap. This completes the betrothal. It is said that

Sex.

Civil condition.
Table 14 of
Part B.
Betrothal
among
Hindús.
Gordon
Walker, S. R.
§ 77.

CHAP. I. C.
Population.

Betrothal
among
Hindús.

before annexation, taking a consideration for girls was unknown, because the rulers would not permit it; and it is still forbidden in the Nábhá State. But now the custom is almost universal, although the transaction is still kept secret, and is never admitted; and only a few of the better families abstain from it. Indeed a Jat considers the birth of a daughter a piece of luck, for the ordinary price has in recent years run up very high. No wonder that marriage is now considered a luxury, and one wife enough for a whole family. It is almost certain that polyandry is common in practice, and the manner in which the brother claims *karewa* on the decease of the nominal husband supports this. The girl is considered as purchased by the family, who can seldom afford to pay so large a sum as her price twice over. In the case of a betrothal, for consideration the parents of the child accompany the *lági* and a bargain is struck. Part of the price is paid, and the *lági* performs the usual ceremonies. Betrothals among the common Jats take place now-a-days when the girl is 10, 12 or even older, for the longer she is kept the higher price she will fetch. Boys are kept till 18 or 20, because their parents cannot collect enough money to pay for a girl.

Marriage
among
Hindús.
Gordon
Walker, S. R.
§ 78.

Marriage under the circumstances generally follows soon after betrothal. If the betrothal is *pun*, the girl is married at about 9 years of age: otherwise when the money agreed on has been paid. The *pádhas* of both parties are consulted and a date fixed. The bridegroom and a few relations go as a marriage party (*barát*) to the bride's house and the marriage ceremony is performed.

Hindú cere-
monies at
marriage.

The ceremonies attending marriage are as follows:—A place is marked off (called *bedi*) with four upright stakes joined with cross-pieces of wood at the top, and inside of this the pair are seated with the Brahman who celebrates the marriage; and a small fire is lit and kept up with *ghi*. The Brahman marks off on the ground with flour what is called a *chauk*, a square divided into compartments, each representing some deity, and worships this in the name of the bride and bridegroom. When the prayers have been said, the marriage *mantra* or charm is repeated; and the pair walk round the fire and *chauk* (ceremony called *phera*) four times, the women of the spectators singing, and the Brahman repeating his *mantars*. This completes the ceremony; and the bride and bridegroom return to the home of the latter. The bride spends a few days there, and then goes back to her parents, with whom she resides till she is finally made over to her husband two or three years after (*mukláwa*). There is almost no expense over an ordinary wedding; but where the parents are very well-to-do there is a large marriage party, and all the people are entertained at the bride's house, a good deal of money being spent on dancing girls, fireworks, &c., besides. It is also the custom in good families to give with the daughter a dower of cash, jewelry, &c., and as it is coming to be considered a sign of social rank to be able to do so

instead of taking money for her, it is likely that the custom will spread.

CHAP. I. C.

Population.

All the clans of Jats practice *karewa* or widow-marriage. The proceedings on this occasion are very simple. The neighbours are called, including the *lambardárs*, or respectable members of the village community as witnesses of the ceremony. The Brahman says a few *mantars* making a *chank* as in a first marriage, and ties the clothes of the parties together. The man then puts a sheet over the woman's head and she becomes his wife. There is no *phera* or walking round. It is certain that there is an increasing amount of laxity in the matter of these second marriages, and people live together as man and wife without going through any ceremony. Such conduct is punished by a heavy fine under native rule.

Hindú ceremonies at marriage.

Second or *karewa* marriages.

Amongst Muhammadans it is the custom for the parents of the boy to go to the house of the girl selected and make the proposal. If it is accepted, Ro. 1 and 11 seers (*kachcha*) of sugar, and some clothes are given to the girl, and also ornaments. The priest (*mulláh*) is called, and the girl's father declares the betrothal. The boy's father is given in return a *pagri* and *khés*, and is well fed and sent away. The marriage may take place at any time, except in the months of Ramzán, Muharram, Shabán. The *ndí* of the girl is sent with some clothes to the boy's house and announces the date. The boy and his friends go on the appointed day to the girl's house in a marriage party, and the ceremony is performed by the *mulláh*; and the dower is fixed at the time of the ceremony. The *jahéz* or marriage portion given with the girl by her parents varies according to their means, and consists of clothes, jewelry, &c., sometimes cattle. As with the Hindús, the girl spends a day or two in her husband's house, and then returns to her parents till she is finally made over (*mukláwa*) to her husband.

Betrothal and marriage amongst Muhammadans. Gordon Walker, S. R. § 75.

The Settlement Officer wrote as follows in his Census Report for the District in 1881 :—

"Although polygamy is rare, except in the case of very rich men, or of a second wife being taken by *karewa*, the number of single males is nearly double that of single females. The principal reason given for this is that one family will not give a daughter in marriage to another without either money or an exchange, by which they get a daughter in marriage to a son of theirs. The Jats mostly take money, and the price of a girl is now very high, so that many men have to remain single. But the real causes are that males are in excess of females, and that they marry at a later age. Moreover, a state of things which is practically equivalent to polyandry prevails among the Jats though not openly recognized as an institution."

Brahmans, Khatris, Baniás and Sás generally obtain wives from other Districts, especially Jullundur, Ferozepore, and Amritsar and the Native States of Patála and Nábla. Muhammadans generally marry in their own clans and very seldom outside the District. No regular trade in women is known to exist, but wives are as a rule

CHAP. I. C. purchased from their parents and as the criminal records show, some-
Population. times from professional or non-professional abductors. Amongst Jats males are married at about 15, and females at about 12 years of age. Amongst Khattris, Sûds and other Hindû tribes, &c., early marriages are common. Muhammadans generally marry at about the same age as Hindûs.

Infanticide
and treat-
ment of fe-
male children

Writing in 1881 the Settlement Officer said:—"Infanticide is unknown, and female children are treated with great care by most classes (the exception, perhaps, being the Rájputs). They are regarded as a valuable commodity by most Jats, Khattris, Sûds and the lower tribes." But enquiry showed that it certainly existed as late as 1874 in Raipur and the other Jat villages in which the Garewáls considered that they formed a superior class, and the statistics given above under 'Sex' are not at all re-assuring. They indicate that even if deliberate female infanticide has ceased to be openly practiced, girl children are treated with so much less care than boys that the mortality amongst female children largely exceeds, in some cases, that amongst males of corresponding age.

LANGUAGE.

Language.

Table X of Part II of the census report of 1901 gives detailed information as to the language spoken in the District. The figures in the margin give the distribution of every 10,000 of the population by language, omitting small figures. The language of the District is Panjâbi, as spoken in the Málwa, in a very pure form. There	
Language.	Proportion per 10,000 of population
Panjâbi.	9,500.
Rájsthâni.	11.
Western Hindî.	44.
Kashmiri.	18.
Pashto.	2.
Persian.	9.

are few peculiarities of grammar, but many of pronunciations and the names of many things are as usual peculiar to this part of the country. The glossary and illustrative songs and sayings, etc., appended to Mr. Gordon Walkor's Settlement report give some idea of the everyday language of the people.

TRIBES, CASTES AND LEADING FAMILIES.

Journal of
the Asiatic
Society of
Bengal, Vol
XXXVIII,
Part I.

Out of a total of 879 villages, 532 belong to Hindû and Sikh Jats; 76 to Muhammadan Jats, 98 to Muhammadan Rájputs, 87 to Gújars, and 42 to Aráíns. The statistics of the more important *gots* are as follows: among Hindû and Sikh Jats—Gil 97 villages, Dhálwál 95, Sandhú 82, Garewál, 55, Punaich 41, Upal 22. Among the Muhammadan Jats—Kársá 27 villages, Túr 10, Molíwál 9. Among the Rájputs—Manj 52 villages, Ghorewáha 13. Among the Aráíns—Karu 22 villages, Rahíl 12, Nárú 10. These constitute the agricultural population.

Statistics
and local dis-
tribution of
tribes and
castes.

The principal tribes and castes as classified by Mr. Walker are given below, with their numbers according to the Census of 1901:—

Class.	Tribe.	Total.	Per cent. on whole population.	CHAP. I. C. Population. Statistics and local distribution of tribes and castes.
Priestly and religious ...	Brahman ...	21,551	4	
	Faqir ...	16,508	2	
Traders and shop keepers ...	Khatri ...	15,727	2	
	Bania ...	11,210	2	
	Sanar ...	6,888	1	
	Sud ...	2,336	...	
Agriculturists ...	Jat ...	231,739	35	
	Rajput ...	29,473	4	
	Gujar ...	31,105	5	
	Arain ...	32,220	5	
	Awān ...	4,550	1	
Menials and artisans ...	Chamār ...	62,875	9	
	Chūbra ...	21,559	3	
	Jūlia ...	16,736	2	
	Tarkhan ...	20,991	3	
	Jhinwār ...	18,291	3	
	Nāi ...	12,389	2	
	Lohār ...	8,727	1	
	Kambār ...	9,674	1	
	Mochi ...	9,231	1	
	Chūimba ...	8,624	1	

This leaves 11 per cent. of the whole population unclassified.

The table given below shows the distribution of villages among the chief agricultural tribes.

Distribution of land among agricultural tribes.

LIST OF VILLAGES INHABITED.

1	2	3	4	5	6	7	8	9	10	11	12	13
Name of Tahsil.	Hindū and Sikh Jats.	Muhammadan Jats.	Hindū Rajpūts.	Muhammadan Rajpūts.	Gujars.	Arains.	Doonrs.	Arains.	Miscellaneous Tribes.	Total of inhabited villages.	Uninhabited villages.	GRAND TOTAL.
Famrōla ...	167	49	3	20	8	2	...	...	16	261	14	275
Ludhiana ...	218	17	..	62	57	17	4	16	14	425	27	452
Jagraon ...	110	1	1	13	11	16	...	...	6	169	6	175
Total of District ...	521	67	4	95	76	35	4	16	36	856	47	902

The Brahmins are scattered all over the District. They seldom engage in trade, and for the most part live on the Jats of the uplands, few villages being without two or three families: but their services are also required by the Hindūs of the large towns. They are of the usual subdivisions of Sarsūt Brahmins, and no detailed account of them is necessary. The Hindū (Sultāni) Jats perhaps pay them more attention than the Sikhs, but even the Muhammadan Rajpūts make use of their services on occasions.

Priestly and religious classes: Brahmins.

CHAP. I. C.

Population.

Other religious classes:
Bharáís.

The principal ascetic class are the Bharáís (6,258). The Hindú Jats of the eastern parts are almost all Sultánís by religion; and outside each village there is a small *Pír Khána* or shrine erected in honour of Sakhi Sarwar Sultán. This is in charge of a *Bharái* or guardian, who is a Muhammadan, and is not a celibate. These men are said to be Shaikhs, because they belong to no other tribe. Every Thursday they go to the shrine in the evening, light a lamp and beat a drum at it. The people make small offerings of cash, grain, &c., (*charháwa*), which the Bharáís take. They also receive small presents at other times and accompany the pilgrims who go to visit the tomb of the Saint Sultán in the Dera Gházi Khán District. There is generally a small plot of land, half an acre or so, attached to the village shrine, of which the Bharái gets the produce.

Udāsís.

The Udāsís are Sikh ascetics of a sect founded by the eldest son of Guru Nának (Srichand). The Census of 1881 found 2,866 of them in this District while that of 1901 returns only 1,949. They are mostly Jats by origin, the *chēla* or disciple and successor being usually chosen from this tribe, and are to be found in possession of the *dharmśālas* in Hindú villages, where they distribute food to such as come for it, and read the *Granth* both of Bāba Nának and of Guru Govind Singh, although they do not attach much importance to the latter. The head of the college is called *mahant*, and the disciples *chēlas*. They live in Sikh as well as in Hindú villages, and it is probably on this account that they do not quite neglect Guru Govind Singh. They rarely marry; and, if they do so, generally lose all influence, for the *dharmśala* very soon becomes a private residence, closed to strangers. But in some few families, such as that of Jaspál Bāngar, which keeps up a very large *Langar* or alms-house it has always been the custom to marry, the endowments being large enough to support the family and maintain the institution; but the eldest son does not in this case succeed as a matter of course. A *chēla* is chosen by the *mahant* or by the family. If a *mahant* whose predecessors have not married should do so, he would lose all weight with the people. The policy of Government with regard to the grants for *dharmśālas* and *langars* is to encourage this class to throw off their religious character by converting them into mere landed proprietors.

Bairágís,
Saniásís, &c.

The Bairágís (914) are to be found in charge of the *thákar-dwārás* or temples of Thákar, and the Saniásís, who are very few in number, of the *dévidwārás* or temples of Dévi. There are a very few Nirmilás and Nihangs to be found in some villages, where they occupy the *dharmśālas*, and also some *jogi* faqírs. These do not require a detailed account. There are one or two *déras* of Sathra Sháhi faqírs.

Sayyids.

The Sayyids have not been included in the religious classes, as they are really agriculturists. There are a few Muhammadan faqírs belonging mainly to the Madári and Jaláli sects.

Here, as to the west of the Sutlej, the Khatrís, 15,727, are the great commercial class. Their principal *gots* are Chirimunj, Nande, Khullar, Jerath at Ludhiána itself; Bahl, Kapár, Mahro, Seth, Berí, Senchar, and Dhír at Jagnón; Batte, Sohudí and Karír at Máchhíwára, and Bahlolpur; Sahgal and Thápar at Raikot; Had and Cham at Khanna. But the *gots* of Khatrís are innumerable.

CHAP. I. C.
Population.

Commercial
classes:
Khatris.

There are a great many Bánias of the *gots* Gar, Goyal, Sítal, Mítal, Eran, Dheran, Búsál, and Kúsál. Bánias, though found everywhere are less numerous than Khatrís. In the Jangal villages they are the only shopkeeping class. They number 11,210.

Bánias.

The Sunárs, 6,888, are found all over the District, and are engaged in their trade of gold and silver-smiths.

Sunárs.

The Súdás, 2,386, deserve mention here, because the Ludhiána District is considered the head-quarters of the tribe. It appears from the Census Report that there are more than 20,000 of them in the Province, and that more than a quarter of these are in the Kangra District and about three-fourths in the Jullundur Division. These people are distinct from all other Hindús but their origin is a mystery, all explanation by the people themselves having the object of giving a meaning to the name which will reflect honour on the tribe. They say that they are really the same as the Raikwáls of Agra, Delhi, &c., and they have the same *gots*, but do not intermarry with them. They have become a separate tribe like the Kainaths, whom they resemble in the laxity of their religious observances, and in their liking for wine and flesh. Geographically they are divided into the hill (*Uchándia*) and the plain (*Newándia*); and socially, into pure (*khara*) and inferior (*gola*, *chechár*). The Súdás of the hills are said to belong to the latter class, who have degenerated at some period by widow marriage. The line is now drawn hard and fast; and the two classes do not mix, although the *gola* Súdás do not now marry widows. The Súdás are engaged in money-lending principally, and are to be found in Ludhiána and a few villages round, and in the town of Máchhíwára. They are fond of service as munshís, and half the patwáris of the District and most of the kánúngos belonged at one time to the tribe. Though of a good physique, they do not like active service. They are most intelligent, especially in their own interests; and there are many sayings in proof of this, e.g., *Súd pár, gathri urár*: 'if a Súd is on the other side of the river, leave your bundle on this side.'

The Súdás.
Gordon
Walker, S. R.
§ 45.

The Jats make up more than one-third of the whole population, and own 62 per cent. of the land. They are distributed by religion as shown in the margin.

Religions of
the Jats.

Total.	Hindú.	Sikh.	Muhammaddn.
234,739 100	76,886 33	131,003 56	25,800 11

It is worthy of note that Sikhism which in 1881 was the

CHAP. I. C. religion of 46 per cent. of the Jats in this District is now professed
Population. by 56 per cent., the percentage of Hindús having fallen in corresponding ratio from 43 to 33.

Religions of
 the Jats,
Gordon
Walker, S. R.
 § 47.

The Muhammadan Jats appear to have been converted to Islám in the time of Aurangzeb. They are to be found in the Samrála and the upper part of the Ludhiána Bets, or just over them. The other Jats are either Sultánís (Hindús) or Gurú Sikhs (including Kúkas). The Jats adhere to their *got*s or clans through all religions; and their belonging to one faith rather than to another is generally a mere matter of locality. Thus we find of the Garewál *got* Muhammadan villages in the Samrála Bét; and in the uplands, Hindú or Sikh. The Muhammadans are perhaps rather bigoted; but with the others religion will be found to have at present a secondary place.

General
 qualities of
 the Jats as
 agriculturists,
Gordon
Walker, S. R.
 § 48.

The Hindú Jat of this District deserves all the good things that have been written of the tribe. If the Jats are the best peasantry in India, we may say that the Málwa Jat possesses in a greater degree than any other branch of the tribe the qualities which have earned for it this distinction. In the Málwa country is usually included at least the whole of this and the Ferozepore District, together with the greater part of the protected States to the south of them. In physique the Málwa Jat is not surpassed by any race in India, if indeed he is not to be put at the top of the tree in this respect. No regiment in the Indian Army can show such fine stalwart soldiers as those recruited from this part of the country; and although detractors are wont to say that he has a small heart in a large person, the Málwá has given ample proof that this is mere libel. The Málwa Jat appears to surpass his brother of the Mánjha in prudence and thrift; and he is a better cultivator, more capable of managing his farm. As evidence of this, we may point to the manner in which the former has succeeded in the struggle going on under our rule between the agricultural and the money-lending class. With the Málwa Jat as a rule, the class whose business is ordinarily money-lending has really very little chance, for the former turns his hand to this as easily as to anything else. When a Jat has spare money, he will not squander it; but, if he gets a chance, will lend it on the security of land. Where Khattrís or Súdás have established themselves in the early years of rule, it is very hard for the people to shake them off; but in the Dháná villages most mortgages of land are to Jats, some of whom have established a very extensive money-lending business. The Muhammadan Jat, though much superior to the Rájput or Gújar, is not equal to his Hindú fellow tribesman. He is to be found along the river, principally in the Samrála Tahsil, and although excelling as a cultivator, he is often reckless and extravagant—a result that may be due either to his religion or to his surroundings, soil, &c.)

There are two types of the Hindú Jat to be found in this District, the difference being entirely the effect of locality. The Jat of the Pawádh, or highly cultivated and irrigated eastern tract, is a slave to his land. With him it has been all work and no play for generations, and this has told on his physique and intellect. The cultivation of his holding is a constant round of toil, especially where there is a large area under sugarcane; and he is lucky if able to knock off and give himself and his cattle a few days' rest during the rains. He has no thoughts beyond his village; and never dreams of service. But withal he is thrifty to niggardliness, and industrious beyond comparison; and it is sheer bad luck if he gets his head under water. When he has a little money to spare, he at once lends it on the security of some less lucky sharers' land. For the Jat of the Jangal, the labour of cultivation is of the lightest description, and he appears incapable of remaining idle for long. He turns his hands most readily to carrying: but also goes in largely for cattle trade, service, anything in fact that will enable him to turn an honest penny, for he is seldom a rogue. His favourite method of spending the time between sowing and reaping, when he and his cattle would otherwise be absolutely idle, is to start with a cart in the direction of Ludhiána, sell his own grain, and whatever more he can collect, and return with a load of *gur* or anything else that he thinks he will be able to dispose of at a profit. The cart is probably at first the ordinary rude one used in field work, and the cattle are those that work in the plough; but after a few successful journeys he buys a better cart and probably better cattle, thus extending the field of his operations. This difference of life has produced in him mental and physical qualities, much superior to those of the Pawádh Jat, although the latter is far ahead of other tribes in both respects; and one can tell the difference at a glance. The Jat of the Jangal is undoubtedly at present the finest stamp of peasantry in India. What he will be when irrigation from the Sirhind Canal is fully developed remains to be seen. The Pawádh Jat has but one string to his bow, while his brother of the Jangal has at present many. Hard cash finds its way into Jagráon and lower Pakhowál villages through half a dozen channells. Under former rulers, whose system was to take as much from the cultivators as they could get, the Jat was usually kept down; but since annexation his genius has had full play, and he is waxing fat. I do not know of any class that ought to be so grateful to us. On occasion he can be extravagant, and very large sums are sometimes spent on celebrations, especially in Jagráon Tahsil. This generally means that a man has more money than he knows what to do with. Besides excelling as an agriculturist, the Hindú Jat is a good subject and a most respectable member of society. He has, as a rule, no vices; and, although I would not assert that a lively sense of gratitude to us as his rulers is ever present in his thoughts, he knows that our Government gives him greater security than any preceding one did, and he is

CHAP. I. C.
Population.

Two types
of the Hindú
Jats.
Gordon
Walker, S. R.
§ 49.

CHAP. I. C. quietly contented. His chief fault is quarrelsomeness, which has Population. now developed into litigiousness.

*Gots or sub-
divisions of
the Jats,
Gordon
Walker, S. R.
§ 50.*

To the east of the District, and especially in the Samrála Tahsil, the multitude of *gots* amongst the Hindú Jats is a very remarkable feature. Not only do adjoining villages belong to different *gots*, but inside each village will generally be found two or three *pattis* of distinct origin. This is accounted for by the manner in which the country was colonized. In the history of each village it will be seen that the founders came in comparatively recent times from different parts of the country, and belonged to different *gots*; and that they united merely for their own convenience, the common tie of belonging to the same tribe being sufficient. To the south and west, on the other hand, we do find that the Jats in some instances came in bodies, and villages belonging to the same *got* lie either in groups or within short distances of each other. Thus the Sidhu and Gil Jats appear to have come eastward in large parties, and to have settled down in adjoining or alternate villages in the western part of Jagráon. But the rule throughout the District is variety of *gots*, and the few groups of villages that there are, each belonging to one *got*, are the exception. The reason for this apparently is that in the eastern parts, in the neighbourhood of Sirhind and Ludhiána, the Imperial authority was always strong enough to protect its subjects, who settled down in small villages as they came; while in the west it was less felt, and people of one tribe had to collect in large villages for protection. In Samrála no attempt was made at settlement to return the land as distributed amongst the various subdivisions; but in the other Tahsils it was possible to do this roughly, as there were a few *gots* owning villages and groups of villages. And the details of area held by the leading *gots* in these two Tahsils, as ascertained by the Settlement Officer, are shown below, in percentages of the total area of each Tahsil:—

Tahsil.	Total Jats.	Garewál.	Gil.	Sidhu.	Dhállwál.	Dhillon.	Sekhon.	Bhann- dher.
Ludhiána ...	58	8	3	5	3	1	1	3
Jagráon ..	68	1	5	9	6	2	...	...

Garewál
Jats.

First in rank are the Garewál Jats. This *got* holds about fifty large villages near Ludhiána in a group, and members of it are also to be found scattered over the District; they number 17,471. They trace their descent to a Rájput, Rája Rikh, who came from the south and settled in Kahlúr in the hills. Bairsi, son of Rikh, left Kahlúr and settled at Naiebad *thek* to the south of Ludhiána, and contracted a marriage with a Jatni, called Rúpkaur, and had to start a *got* for himself, as his brothers would have nothing further to do with him. His son was Gare, whence the name of the *got*; but another fanciful origin is *Karewál* from *karewa*. The

descendants of Bairsi gradually spread over the country to the south-west of Ludhiāna. The Garewāls are admitted by the other *gots* to be superior, and are called *sāhu log*, i.e., superior. As amongst the Rājputs, their women are secluded, and do not take part in field-work. Their girls are sought in marriage by the best families of Sardārs, and even by Rājās. The Garewāl families of Rūipur, Gujarwāl and Nārangwāl had a sort of local authority at the close of the last century, and are called by pre-eminence *sāhu log*. The Garewāls are in consequence of all this the proudest of the Jats, and somewhat inferior as cultivators. They are also very extravagant and quarrelsome; but they take to service better than any other *got* as they hold it honorable, and in all of their villages will be found men who are either serving in our army or in receipt of pensions. A great deal of money thus finds its way into their hands. When they trust to cultivation alone, they are not so successful. A widow can marry her *devar* (husband's younger brother) or *jeth* (husband's elder brother) only. This is also the rule among the Gils and Sidhūs. Among the endogamous subdivision of the Naibs, widow remarriage is not allowed. Among the remaining sections of the Jats a widow is expected to marry her *devar* or *jeth*, but varying degrees of laxity obtain in the observance of the custom.

CHAP. I. C.

Population.

Garewāl
Jats.

The Gils (10,289) own about forty villages, mostly in Jagrāon Tahsīl. They are next in rank to the Garewāls, and their women are secluded. They are also fond of our service. They here claim descent from Śūrajānsi Rājput, their ancestor being a king of *Gharwala* in the south, whose son, Akaura, took to agriculture. The son of Akaura, Gil, founded the *got* which moved northwards by degrees. They came to this District from Kusla in the Jangal *ilāq* about 250 to 300 years ago, in the reign of Shāh Jahān it is said. The Gils are first rate agriculturists; but their habits are generally extravagant.

Gils.

The Sidhūs (12,415) have a good many villages in Jagrāon Tahsīl, where there are two or three "Sidhwāns." They are a well-known *got* throughout the Lahore and Amritsar Divisions, and much has been written of them. Those of the Ludhiāna District are of the *Barār* subdivision; and came from the south-west, from Faridkot it is said, in the time of the Rais within the last 200 to 300 years.

Sidhūs.

The Dhāriwāls (12,361) have a good many villages lying about Pakhowāl and are found in the Jagrāon Tahsīl mostly. Their ancestor was, as usual, Rājput, who came from Jaisalmir and settled in Kāngar in Nābhā territory, becoming a Jat. From Kāngar his descendants came into this District under the Rais and their Sikh successors. The Dhāriwāls are accounted one of the superior *gots* of Jats, but do not differ much in their customs from the others.

Dhāriwāls.

The Bhandhērs are the descendants of Bhandhēr, who was the offspring of the union of a Rājput and a woman of inferior caste,

Bhandhērs.

CHAP. I. C. He settled in Bhatinda first, and thence his descendants migrated to Rao Siáná in the Malauḍh *ilāga*, where the tribe now holds ten or twelve villages.

Sekbons. The Sekbons had a similar origin to the Bhandhírs, and came to this District from some place in Patialá territory, Bhadaur it is said. Their villages are scattered all over the District.

Dhillons. The Dhillons (6,394) say that they came from the Mánjha in the reign of the Emperor Muhammad Sháh.

Minor gotts of the Jats are—

Mán	...	...	...	...	4,868
Sindhu	...	...	...	...	5,388
Māngat	...	...	...	...	3,547
Chíma	...	...	...	...	3,583

It would take up too much space to detail the tradition as to the origin of each of these. They are to be found scattered over the District, holding single villages or subdivisions of villages.

The Rājputrs;
their charac-
ter; sub-
divisions of
the tribe.
G o r d o n
Walker, S. R.
§ 51.

The Rājputrs are undoubtedly the oldest of the agricultural tribes that now hold the District. Mr. Walker writes: "It might perhaps be taken as good evidence of the demoralizing effect of the Muhammadan religion that the Hindú Rājput is very little inferior to the Jat as a cultivator. In the Bét of Samrala the most prosperous village belongs to them, the proprietors being free of debt and largely engaged in trade. The Muhammadan Rājput of this District possesses at least all the bad qualities generally ascribed to his tribe. He has a good physique, but this is about all that can be said in his favour. As a cultivator he is useless, being indolent and apathetic to a degree. He will never do an honest day's work if he can help it, and spends every penny he can borrow. His village is generally a picture of slovenly cultivation; and he will tell one that this is because it is not his proper business to follow the plough, and because his women are secluded. If possible he will rent his land to some one else, and never fails to try to spend more than his neighbour on a marriage celebration, regardless of the fact that it is certain ruin to him. His women are said to be quite incapable of managing their household affairs, and the Hindú shopkeeper in a Rājput village makes a fortune in a very short time, at first, it is said, by cheating the women, and then by getting the men into his books. If a Rājput does take to service, it is only in a half-hearted way; and he will on the slightest excuse throw it up and return to his village. In fact the Muhammadan Rājput of this District has, as far as I know, no redeeming points in his character, and is a perfectly useless member of society. I may mention that at the Regular Settlement the Muhammadan Rājput villages were treated very leniently, and in many cases pay half or one-third less than their neighbours; but this moderation

appears to have had no other effect than to encourage further extravagance. The great feature in a Rájput's character is, I think, a complete want of anything that could be so designated. He is the most vain and foolish of mortals, and can seldom give a reason for anything that he does. He is, as a matter of course, discontented; but it would require a peculiar state of society to suit him. These remarks apply to the tribe as a whole; but there is a daily increasing number of members of it in whose favour an exception should be made." The Rájputs in this District are mainly Muhammadans, at the Census of 1901 they numbered 29,473 of whom 1,381 were Hindús, and 344 Sikhs. The Hindu Rájputs inhabit two or three villages in the Samrála Tahsil. The most important subdivision of the tribe are Manj Bhatti, Ghosewaha, Punwár, Núru, Tavar, and Warya. Of these the Manj are the most numerous (5,990). They are all Muhammadans and are found chiefly in the Jagráon Tahsil. They profess to be Bhatti Rájputs. The Manj Rájputs own a good many villages in Jagráon Bet and uplands. They come from the south-west, their ancestor Cháchu leaving Farídkot and settling at Hatúr. From Hatúr the descendants of Cháchu founded several large villages, Andlu, Halwárah, &c., in this District, and also crossed the Sutlej. The family of the Rais of Raikot is looked upon as the head of the *got* on this side of the river. These Rais at one time held a great part of the District under their sway, and a detailed account of the family will be given elsewhere.

CHAP. I. C.

Population.

The Rájputs; their character; subdivisions of the tribe.

Gordon Walker S. R. § 50.

Manj.

The *chhat* system prevails among the Manj Rájputs.⁽¹⁾ The two ancient *chhats* of Hatúr and Talwandi Rai in this District date from the time of Bábar, while two more, Raikot and Hatwára, have since been added as Manj Rájputs have settled in them. The Rais of Talwandi and Raikot pay a *chhat* of Rs. 20. There are two *makháns* in the District; Raisar and Andlu. The custom appears to be losing vogue.

The Ghorewáhás are another numerous section (4,562), live rather to the east of the District in the Samrála Tahsil, owning a large number of villages along the Sutlej both in this District and in Jullundur. They founded the town of Ráhon in the Jullundur District. They are Surajbansis and trace their descent from Hawáhá, brother of Kachwáhá, who came into the country in the time of Shaháb-ud-dín Ghori (1,150 A.D.) and was allowed a grant of as much land as he could ride round in a day. Others say he presented a *nazar* of a horse and got the tract which his descendants now hold.

Ghorewáhás.

The Bhattis rank highest in the tribe. They usually marry among themselves, but sometimes give their daughters to other Rájputs of good family. Their ancestor, Sheikh Cháchu, was granted the state of Hatúr, on his conversion to Islám, which had formerly

(1) See Punjab Census Report, 1901, p. 828.

CHAP. I. C. belonged to the Tunwár Rájpúts. The Tunwárs, Punwars, Narás and Wayas all seem to have come to this part of the country in the days of Prithvi Ráj. The Narás founded Phillaur in the Jullundur District.

Gujars.
Gordon
Walker, S. R.
§ 52.

The Gújars of this District are unable to give any distinct account of who they are or whence they came, but it appears pretty certain that they are a nomad race (*Gan-char*=Gújar) who moved from towards the hills in search of pasture, and gradually settled down along the river for the sake of the grazing. They now hold a number of villages in the Bet or low-lands, mostly in Ludhiána Tahsil. About 100 years ago Sardár Sudha Singh and the Kákars, who held the Bet lands under Ludhiána, located them in villages; and they have only since then taken to agriculture. The Gújars of this District are all Muhammadans. They are of good physique, tall and well made, but are said to be lacking in courage. Intellectually they are not strong; and they are, as a rule, much too easy going and careless to get on in these times. As cultivators, they are not of the first class, though superior to the Rájpúts. They have a hereditary liking for cattle, especially that of other people; and most of the Gújar villages contain men recognized by the police as criminals. They are, as a tribe turbulent, discontented and lawless; and gave a great deal of trouble in the Mutiny. Gújar women help their husbands in the fields. The principal subdivisions are Gorsí and Chechi, also Kálas and Paswái.

Aráins.
Gordon
Walker, S. R.
§ 52.

The Aráins of the District 32,220 appear to have worked their way up the Sutlej from the direction of Multán. They are also said to be Kambohs converted to Muhammadanism. It is very probable that they did come up the Sutlej, for they can be traced along its banks in the low-lands of Lahore and Ferozepore and half-way up this District; but they are not to be found higher than the town of Ludhiána. They are probably a mixed race, gardeners by profession, who in some locality or other have formed themselves into a separate tribe and spread over the country. The Aráins are all Muhammadans. They are generally small, wiry men, capable of a great deal of labour. As cultivators, they rival the Hindú Jats, but are inferior to the latter in intellect. Intensive cultivation is their strong point as extensive cultivation is the Jat's. An Aráin will support himself and his family on a very minute area of irrigated land, on which no one else could possibly exist: but, as the owner of a large holding, he is less successful than the Jat, and does not seem to have the power of managing a large farm. All the members of his family assist the Aráin in his cultivation; and the women sell the vegetables or exchange them for grain. The Aráin is a very quiet and inoffensive member of society, and does not appear to trouble himself about politics. The principal subdivisions in this District are Ghalar, Ghalan, Jatáli.

The Awáns, 4,580, are said to be a race of foreigners, who came with the first Muhammadan invaders from beyond the Indus. The tribe holds some ten or twelve large villages round about Ludhiána situated in the low-lands and in the Dháia. Their number is understated in the census, some having perhaps been returned as Shaikhs. The Awáns are all Muhammadans. They are a very fine, powerful race of men, and are inferior only to the Hindú Jats in intellect and enterprise. They are very fair cultivators, but do not depend entirely on agriculture, and are always ready to turn their hands to anything. They are fond of service in the army, police, &c.; and most of their villages can turn out a number of carts which are worked for hire. In the last Kabul war they made a great deal of money by carrying between Jhelum and Pesháwar, and some of the villages depend much more on their carts than on their fields. They are an extravagant race, and spend at least as much as they earn. The Awáns are very strict Muhammadans, and say their prayers regularly. Very many of them have received a religious education and are Maulvis. Their women are secluded. Their chief fault is quarrelsomeness, which has, as in the case of the Jats, developed under us into a love for litigation.

CHAP. I. C.
Population.

Awáns,
Gordon
Walker, S. R.
§ 54.

There are a few Dogars in the Bet, 2,411. They resemble the Gújars, being of good physique, but wanting in intellect. As cultivators, they rank with the Gújars, and run them very close as thieves. Their women work in the fields. There are one or two whole Sayyid villages; and the tribe holds shares in others scattered over the District. Those of Taraf Saiadán, one of the subdivisions of Ludhiána, are respectable and well-to-do; but, as a rule, the Sayyids are poor cultivators, being much too lazy. There are a few Sainís and Kamboh, the latter being Muhammadans.

Minor land-
owning tribes;
the Dogars
Gordon
Walker, S. R.
§ 55.

Sayyids.

The following Pathán tribes are represented in this District:—Balozaí, Tarbau, Barakzai, Daudzai, Ghilzai, Gore, Tamán Khel, Yusafzai, Jangzai. Besides their own women, they will marry among the Chohans, Mujis and Behues, but will give their daughters in marriage to them. Patháns number 3,939. They are mostly refugees from Kabul living in Ludhiána town but an ancient colony of them hold lands in Bahlolpur.

Patháns.

The Kálís might almost have been classed as agriculturist for they are all either land-owners or in service, generally both. A proposal to include them among the agricultural tribes has been submitted to Government.

Miscellaneous
classes.

The Kápurthala Chief held a very large portion of this District under Mahárája Ranjít Singh; and this has given the tribe a step in the social scale. They call themselves Ahluwália or Neb, never Kálál, and are Sikhs. Some of them hold small *jágírs* and they generally distinguish themselves in service.

Kálís.

Ráwáts own one village near Ludhiána, and number 2,298. They have certainly nothing in common with Rájputés, being the

Ráwáts.

CHAP. I. C. mildest of men, and first-rate agriculturists. The criminal classes of Hárnís, Bauriáns and Súnís, are also land-owners. The Hárnís were settled down in three or four villages in the east of the District by the Sikh chiefs who overthrew the Rais of Raikot; and the others own each of them a village. These men all call themselves Rájputs. An account of them will be found elsewhere in this volume.

Banjáras. Banjáras (1,099) and Lobánas (1,004) live solely in the Bet. They appear to have the same origin (said to be a Rájput one, as a matter of course); but they are now quite distinct. The Banjáras are a somewhat superior tribe, but it is said that in this District the two tribes intermarry. They are both Hindús or Sikhs by religion; and, besides agriculture, are engaged in carrying grain, &c., on bullocks: and the Lobánas in making ropes, brushes, &c., from *munj*.

Lobánas. The name of Lobána is applied in this District to two entirely distinct communities called in the Census Report "Musla Lobánas" and "Ludhiána Lobánas," respectively. The Musla Lobánas are so called by the other group to emphasise the fact that the two groups are distinct. They are akin to Gujrát Lobánas and give their *gots* as Pilye, Garhe, Laldize and Datles. Only two of these correspond with the *gots* of the Gujrát Lobánas. They live in the villages of Salijo Mazra, Burj Kacha, Pawat, Fatteharh, Hambomal and Tanda Kalia. Their customs are partly Muhammadan and partly Hindú, for instance they observe the ceremony of *phiras*, but a widow is remarried by *nikah*. This eclecticism is reflected in their names.

The Ludhiána Lobánas are all Sikhs. They live entirely in Bet, owning the villages of Balbgarh, Mangli Tanda, Dholanwál, Sasrali, Rur, Tanda Kishan Singh and Gopálpur. They are also found in the villages of Garhi Fazal, Jassowal, and Lubangarh. They are said to be a branch of the Chauband Rájput. They have the following *gots*:—Dagnawat, Udiána, Sukiána, Majrawat, Bartia, Balthia, and Barnawat. They are distinguished by having a fixed bride-price. Rs. 120 being paid if the bridegroom is a child and Rs. 140 if an adult, to the girl's father. On the Holi festival these Lobánas have a curious custom. After burying a pice and a betel-nut they heap up cow-dung cakes over the spot and make a large fire. When the fire has burned out, they gather in large numbers round the ashes and proceed to hunt for the pice and the betel-nut. Whoever finds them is very lucky, and it is believed that he who finds one must find the other. The custom is referred by them to a variant of the Praladh legend. They practice *karewa* and worship Guga Pír.

Menials
and artisan
classes:
Chamárs,
Gordon
Walker, S. R.
§ 56.

Next in point of numbers to the Jats are the Chamárs (62,875), who are returned as nearly one-tenth of the whole population of the District. These people are the most degraded of all classes except the Chúhras; and their position in the village very nearly approaches to that of servitude. They are known as *begári* and are found attached to every village in the District, for the zamíndárs cannot get

on without them. They eat the dead cattle, and are considered so unclean that a separate place is assigned for their residence. They are bound to perform certain tasks (*bejir*) for the zamindar, and receive certain allowances of grain and all carcases of cattle. They cannot change their place of abode, for a Chamâr of one village would not be allowed to settle down in another. Further details as to their dues and services will be found elsewhere. They are all leather-workers, tanning the skins of the dead animals that are given them, and making buckets for the wells, blistis' *and-aks* (water-bags), shoes, &c. They are paid for all new goods supplied, but repairs are included in their task.

CHAP. I. C.

Population.

Menials
and artisan
classes:
Chamârs.

They have a *caste*, but not Chamârva Brahmans, in this District, i.e., a certain section of the caste performs priestly duties. They consider themselves superior to the other Chamârs, and do not marry outside their own circle. The Chamârs bury their dead.

Çâtars (21,559) are found mostly in the towns and in some villages where they are servants of the higher classes of Jats and of the Rājputs, or are village servants (*bejirs*) for the purpose of summoning people (*bejir*).

Châtars

Tarkhâns (29,694) or carpenters have taken to agriculture, and own shares in several villages. Those who follow their hereditary occupation are to be found in nearly every village, for they are a necessary element in the agricultural community. The Tarkhân, though classed as a village menial (more properly an artisan), is a man of very superior intellect, and occupies a good social position. He can consequently make his own terms with the zamindar, and moves about as he likes. He does all sorts of carpenter's work, receiving a fixed allowance at harvest time for all repairs and the price of all new work. There is a large colony of Tarkhâns working as carpenters in Ludhiana. They make carts, all sorts of furniture, boxes, &c.; and some of them have amassed great wealth, which they invest in land when they can. Many of them are also in service; and it is a proof of their good social position that Rām Singh, the Guru of the Kūlas, belong to the tribe.

Tarkhâns.

The Lokîr (8,727) are also village servants, who do all the iron-work of the agriculturists, or they are settled down in the larger towns and follow their trade there.

Lokîr.

The Jhinwars is not necessary in most villages, for the Jat women usually fetch the water for domestic use themselves. He is to be found in the towns or in the Rājput and higher class Jat villages, where the women are secluded. His services are required everywhere in marriage and other celebrations. The system of caste *privileges* is still in existence among the Jhinwars, but is said to be losing its hold on the caste. They number 18,293.

Jhinwars.

The Nîl is found everywhere, and is a very important village servant. He is the barber, and is always employed in arranging betrothals, being sent as a *lâqir* or go-between. They number 12,959.

Nîl.

CHAP. I. C The Julahás (16,786) or weavers are scattered over the villages, where they weave the cotton thread of the zamíndárs into cloth (woollen blankets are woven by Chamárs or Cháúhras who have taken to the profession). There is a large colony of these people in Ludhiána.

Population.

Julahás.
Kumhárs.
Mochís,
Chhímbras.

The Kumhárs, 9,674, (brick-makers), Mochís, 9,233, (leather-workers), and Chhímbras, 8,824, (washermen and cloth-stampers), reside mostly in the towns. The agriculturists generally make their own bricks for the wells, but go to the Kumhárs for water jars (*chatti*) and other utensils; and have an agreement by the harvest about these. The Mirásís (5,900) are found all over the District, principally in the Rájput villages. They live by alms.

The Kashmírís are settled in Ludhiána town. They are a dwindling community (4,766 in 1901 as against 5,421 in 1891) and are in sore straits now that their hereditary occupation has gone (see Section E. of Chapter II).

The following have been declared agricultural tribes for this District under the Land Alienation Act (Notification No. 21 S., dated the 22nd of May 1901) :—

Jats.	Gújars.
Rájputs.	Dogars.
Awáns.	Aráíns.
Sayads.	Kambohs.
Patháns.	Sainís.

LEADING FAMILIES.

1. Phulkíán
Families:
(a) Bhadaur
family.
Gordon
Walker, S. R.
§ 88.

At pages 253 to 279 Griffin's *Punjab Rájás* will be found an account of the Bhadaur chiefship, and of the manner in which the Patíálá claims over it were rejected on their merits in 1855. The estate was a portion of this and of the Ferozepore Districts, the Ludhiána villages being in the Pakkhowál Tahsíl (since abolished) till the year 1858, when the whole *jágír* was transferred to Patíálá, the supremacy being allowed by favour of the British Government and not by right. It is not necessary under the circumstances to do more than mention the family. Sirdár Sir Atar Singh, K.C.I.E., resided principally at Ludhiána, where he had built a magnificent house and had opened a public library. His services in the cause of learning are too well known to require to be noticed here. He had acquired a great amount of local influence in Ludhiána. He died on 10th June 1896, leaving two sons, Sirdár Bhagwant Singh and Sirdár Balwant Singh.

In pursuance of the will of the late Sirdár Sir Atar Singh, K.C.I.E., the Library with all almirahs, chairs, &c., was sent to the Punjab Public Library.

Sirdár Balwant Singh, the younger son, died recently at Bhadaur leaving a minor son. The estate is under the management of the Court of Wards. Patíálá State.

CHAP. I. C. Mán Singh died leaving an extensive estate to his two sons, Dalel Singh and Bhág Singh, who quarrelled about the division of this. The dispute was referred to Sirdár Chúhar Singh of Bhadaur, and the decision then given had established the rule of succession in the family. The elder son got two-thirds and the younger one-third; and it is according to these proportions that all subsequent distributions of the *jágir* have been made within the various branches. There has never as yet been more than two sons to succeed in any branch. The Malaudh family maintained a position of independence, the relationship to the Patiála Rájás giving it immunity from the attacks of its neighbours. It came under our protection with the other cis-Sutlej chiefs at the beginning of the century. When the Ludhiána District was formed out of the territories annexed in 1846 the Malaudh estates were included in it, but the *jágir* was maintained in its entirety as the family had not been compromised in the struggle of 1845. The *jágirdárs* were allowed to continue collections from the cultivators till in 1850, when a cash assessment was fixed for the villages of the *jágir*. The family, like all other cis-Sutlej chiefs, except the six treated as independent, was deprived of all powers, and its local influence may be said to have almost ceased, for the Jats, who make up the population of the villages, have little respect for anyone who cannot display authority over them. In 1860 the representatives of the three main branches were invested with magisterial powers, to be exercised within the local limits of their *jágirs*, and this measure has done much to resuscitate the influence of the family, and has placed it in a much better position with regard to the people, who up to 1846 were as much its subjects as the villages of the Patiála State now are of the Mahárájá. The value of the *jágir*, as recently assessed, is Rs. 86,455, and it is thus distributed between the three members of the family:—

	Rs.
(1). Sirdár Badar Singh 	45,910
(2). Sirdár Sundar Singh 	22,037
(3). Sirdár Belwant Singh 	18,508

The family, besides enjoying these revenues, also owns a good deal of *bír*, or land reserved by the chiefs for grazing, firewood, hunting, &c., as well as all holdings of such as absconded on the introduction of a cash assessment or subsequently. Some of the *bírs* are of considerable extent and are still covered with a growth of wood. The villages of the *jágir* were distributed between the other Sirdárs before annexation; and in 1878 between Sirdárs Badan Singh and Sundar Singh. Sirdár Uttam Singh, the head of the family lived in Rámgarh (near Malaudh) where there is a large fort built by his father Sirdár Fateh Singh. He had also the fine old fort at Sahná, built by Chaudhri Bakhta; but this he seldom visited. The Sirdár had the powers of a Magistrate of the 2nd class and civil powers in cases up to Rs. 500 in value. These powers

were afterwards withdrawn, a Government was displayed with him on account of his dispute with his wife Sirdarini Ind Kaur. He was also a Province of Durbhara. He died in October 1895 and his line and property were divided between Sirdar Badan Singh and Sundar Singh in the ratio of two-thirds and one-third, respectively. His widow Sundarini Ind Kaur was given a maintenance of Rs. 100 per mensem, to be paid in the shares they inherited the property of their father.

CHAP. I. C.

Population.

(1) Balance
6-00.

Sirdar Met Sach had his best estate in the Mutiny, supplied food and shelter to the extent of his ability. For this he was rewarded by the Government with one-half of his community's money grant, while the other half was paid to him in the shape of a pension, he is dependent on has to pay only one anna. Sirdar Kalyan Singh, who is a well-known and respected member of the S.C. community in the District, resides at Malaudhi. He is one of the community's prominent persons, as his father until 1901 when he was appointed to voluntarily resign them to his son Sirdar D. Singh. Sirdar D. Singh was awarded the title of D.S.I. on the occasion of the Coronation Durbar of 1903. He is also Subdar of the 10 villages held by the family in 1901. He is married to Sirdar Kalyan Singh, who resides at Patkhaloke near Sahiwal in Province of Durbhara. He is totally blind and consequently entirely in the hands of one nephew, a stranger.

Sirdar H. S. Singh died in 1875 and the estate was taken over by the Government of the Court of Wards as his son Sirdar Kalyan Singh was a minor. The latter was educated at the West Hill School, Amritsar. On attaining his majority he was married to the daughter of a well-known and wealthy family, who is now residing at Malaudhi. He is married to his wife, who is a widow, with the assistance of her wife's relations, a fast dissipation of property.

Sirdar H. S. Singh and Rajwant Singh have accepted the rule of Prince of Wales, becoming by title (1901).

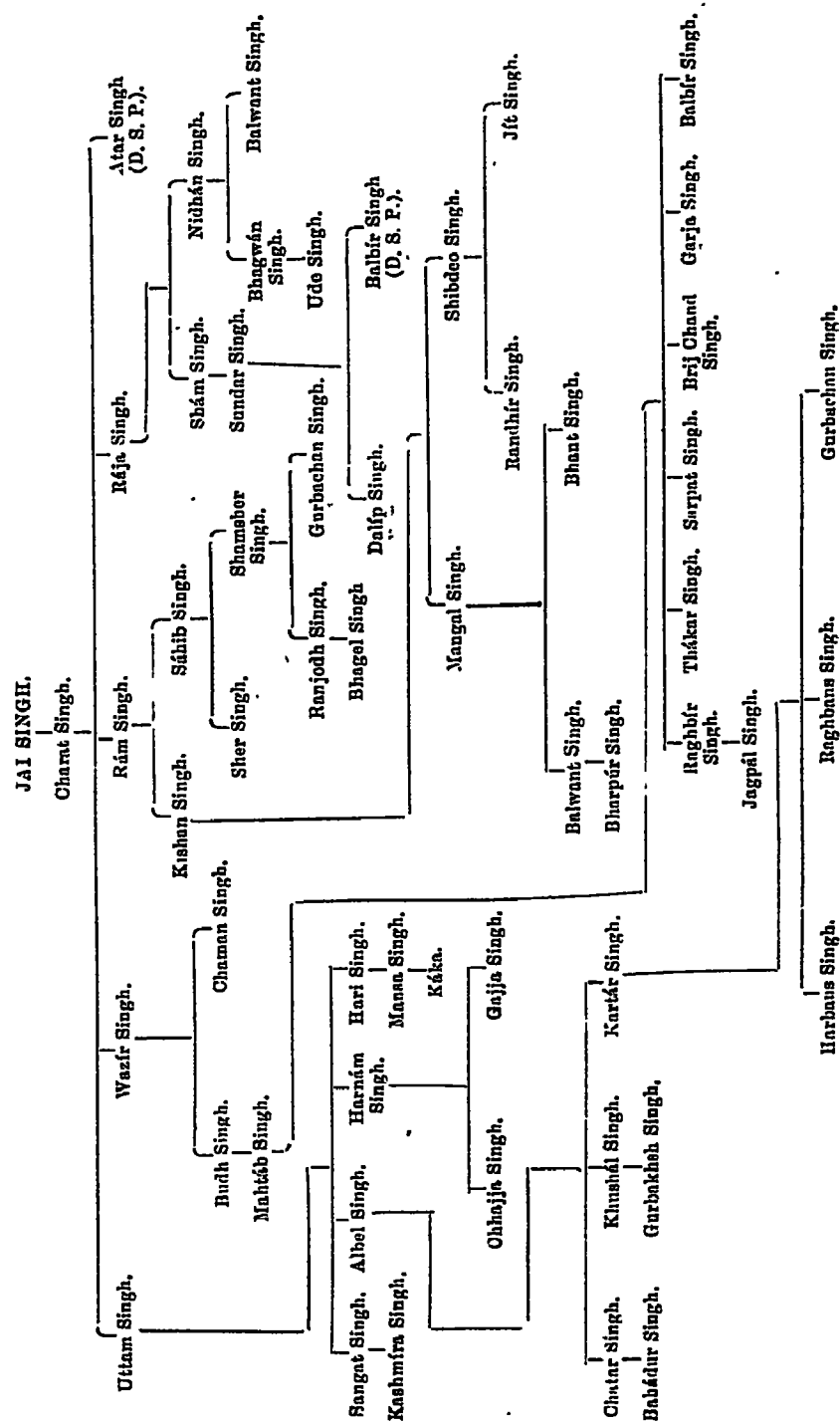
The most important in importance to Malaudhi is that of Ludhiana. The founder of the family, Jai Singh, was a Gurmata of Karanaka District or Wazir in the Amritsar District. He was a member of the Sikh community, and in the campaign for territory which followed the capture of Delhi in 1763 A. D., received a portion of territory lying between Ludhiana and Samudra with 25 villages, and 17 others in the Khairat Taluk of Amritsar District. Jai Singh gave his brother, Nal Singh, one of the former village, Balwara, which the descendant of the latter still holds. Jai Singh had two sons, Chait Singh and Khand Singh, the latter of whom was a notorious robber and was allowed by his brother one village, Bani Singh, which still belongs to his descendants. The rest of the territory went to Chait Singh, who in 1809 accepted British protection. There was a dispute with Patkhaloke as to the Khairat

Total 100-00
Less 10-00
Balance 90-00
(1) Balance
6-00

CHAP. I. C. villages, which ended in the Ladhrán family getting four out of seven. The territory in Ludhiána was small, and the relations between the family and the Nábha State appear to have been rather doubtful. At pages 392—394 of the Punjab Rájás will be found an account of the claim to supremacy set up by Nábha, and the decision of Government of India on it. Although the Ladhrán Sirdárs, like others of the Nishánwála group, were at times in actual opposition to Nábha, there can be no doubt that they gradually became to some extent dependent on that State. After the campaign of 1845-46 the Ladhrán territory passed into our hands, and was included in the Ludhiána District, the *jágír* being maintained to the family. The descendants of Charat Singh are very numerous, and the *jágír*, which is worth Rs. 24,152 in all, is becoming more and more subdivided.

One or two of the family had taken to service, Sirdárs Hari Singh and Albel Singh were Risáldárs in the 12th and 13th Bengal Cavalry respectively, Sirdár Albel Singh was accidentally killed in December 1902; and Sirdár Hari Singh enjoys a pension as Risáldár. Sirdár Albel Singh's son, Kartár Singh, is a Risáldár in the 12th Bengal Cavalry. Two more members of the family are employed as Sowárs in the 13th Bengal Cavalry; but most of them prefer to eat the bread of idleness. It is likely that in another generation or two the shares held by many members of the family will be insufficient for their maintenance. The rule of succession in the family is of *Chúndawand*, i.e., the estate is partitioned according to the number of wives of the deceased, the children of each wife dividing a share between them equally. The family also owns landed property, one whole village and shares in several more and some very fine houses at Ladhrán, where they all reside.

The pedigree of the family is attached. Mahtáb Singh, the head of the family, who was zaildár, died on the 22nd February 1904. His debts are in course of liquidation from the *jágír* under the control of the Deputy Commissioner. His son, Raghbír Singh, is employed in Nábha State as Názim. There is no other man of any importance in the family.

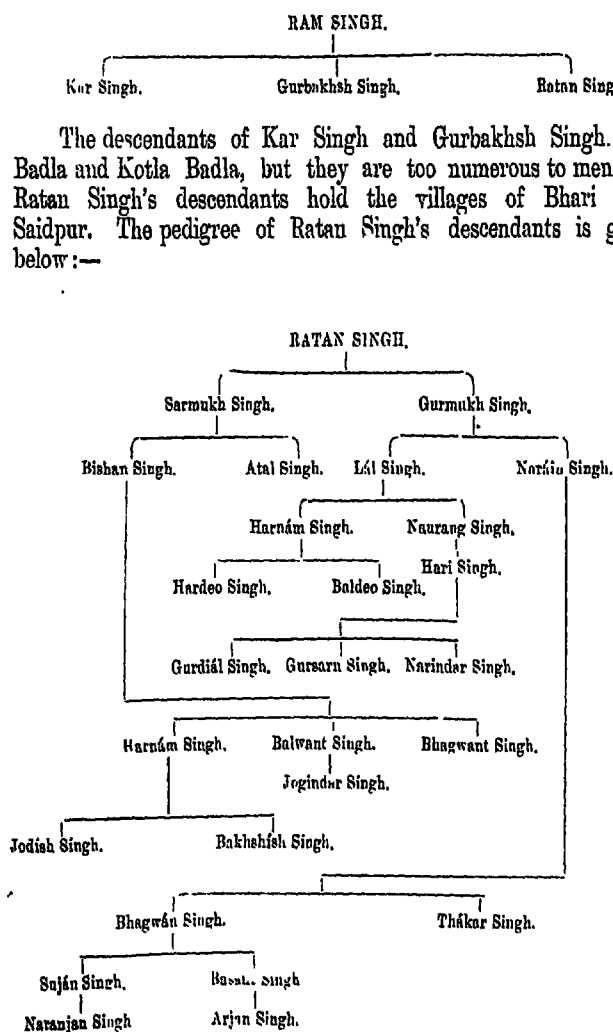


CHAP. I. C.

Population.

Kotla Badla,
Gordon
Walker, S. R.
§ 90 (1).

The founder of this family was Rái Singh, who came from the Amritsar District in Sambat 1916; and, on the fall of Sirhind, secured four villages, Badla, Kotla Badla, Bhari and Saidpur. The family, like others in this Tahsil, maintained their independence in the midst of their more powerful neighbours; but it is probable that all of them would eventually have been absorbed by the Phulkian chiefs or by Lahore, but for our interference. The villages came to us when the rest of the country was annexed in 1846. The pedigree of the family is given below:—



The whole *jágir* is worth Rs. 7,612. Lál Singh is dead and there is no other person of note in the family.

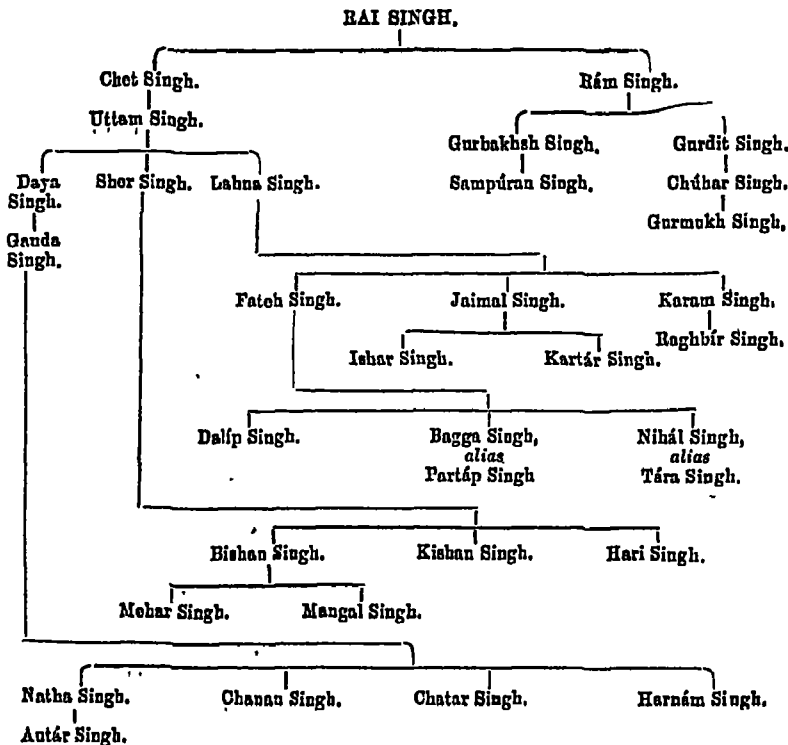
The founders of the Jabu Mazra family were Rái Singh and Rám Singh, Jats (*got Kang*) from Amritsar. About 1863 they secured 16 villages to the south-west of Khanna, but were exposed to constant attacks from Patiala and the Kapúthala chiefs, who finally annexed and divided the whole estate. The Sirdárs complained to the Resident at Ambála and eight villages were restored to the family. These they now hold with a revenue of Rs. 10,755.

CHAP. I, C.

Population.

Jabu Mazra.
Gordon
Walker, S. R.
§ 90 (2).

The pedigree of the family is given below:—



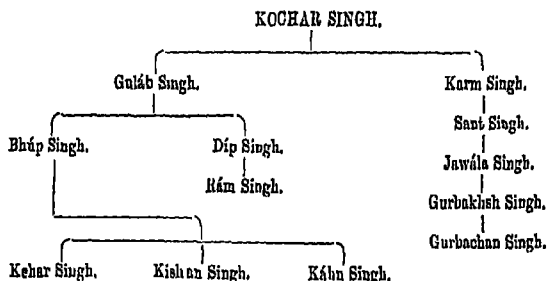
There are two branches, one (Rám Singh's) residing at Jabu Mazra, and the other (Chet Singh's) at Dhiru Mazra. There is little to distinguish these men from the Jats around them except their extravagance, and not one of them is in service. Ganda Singh is the head of the Rám Singh branch; Gurmukh Singh is the head of the Chet Singh branch, but is at present undergoing 7 years' imprisonment for dacoity in Patiala State. He was *jágírdár* of Rs. 2,584-8.

The Kotla Ajner family have a *jágír* of four villages acquired by the ancestor of the present holder, a Mánjha Jat, subject of the Ahlúwalia chief. The lands came to us by annexation with the other Kapúthala territory in 1846; and the *jágír* was confirmed to the family, half to be held in perpetuity. The revenue is

Kotla Ajner.
Gordon
Walker, S. R.
§ 90 (3).

CHAP. I. C. Rs. 42,922, half of which is now received by the members of the family. The pedigree is :—

Kotla Ajaer.



The *jágír* is worth Rs. 2,146 and the family is of no importance at all and none of the members are in service.

Gurbachan Singh, son of Gurbakhsh Singh, is a minor and his estate is under the management of Court of Wards.

Other *jágírs* of less note are :—

Nishánwála :—Holding four villages in shares with Government (Rupalon, &c). The revenue of the *jágír* is Rs. 2,354, which is divided among six or seven families.

Sontiwálá :—Holding three villages in shares with Government and having an income of Rs. 5,077.

Shamspur :—Two villages with income to the *jágírdárs* of Rs. 2,601.

Salaudi :—Three (villages) shared with an income to *jágírdárs* of Rs. 1,485.

Dhin Mulana :—Dhin Mulana (Ambála) Sirdárs have one village in *jágír*, Rs. 2,221.

Extinct or decayed families.
Sodhis of Máchhiwára.

Mention has been made in Chap. I. B. of the various minor chiefs who held the Tahsil at the time of annexation. Such of these as were driven across the Sutlej and have no further interest for us here need not be noticed; but there are one or two whose families have since become extinct, or who, though losing their possessions after the Sutlej campaign, maintained their local connection. The Sodhis of Máchhiwára held two or three villages in the neighbourhood of that town, and a masonry fort in it, but the *jágír* was confiscated for their conduct in 1845. Sodhi Sarmukh, a representative of the family, still resides in Máchhiwára and owns a little land but has no position.

Kákar family. There were a good many branches of the Kákar family which came from the Jullundur Doáb. One branch took possession of several villages about Bahlolpur, but was spoiled by Mahárāja Ranjít Singh, who, however, restored some of their possessions in *jágír*. For the conduct of the family in the war of 1845 the greater part of the *jágír* was confiscated and the rest lapsed by escheat shortly after. Sirdár Jawála Singh, a member of this family

was a Risáldár. His son Mangal Singh has recently retired as Risáldár-Major of the 3rd Bengal Cavalry. He visited London at the Diamond Jubilee in 1897 and has the title of Sirdár Bahádúr. He is a man who will be increasingly useful to District Officers as he is still active and fit for service.

CHAP. I, C.
Population.
Kákarsfamily.

There was a large *jágír* held at the time of annexation by Sirdární Dayá Kaur of Khanna, the daughter of Dasaundha Singh, a Majíthá Jat, who had established himself at the same time as the other *jágírdárs* from across the Sutlej. He was the servant of Tára Singh Ghaiha, referred to in Chapter I. B. Dayá Kaur was the widow of a son of the Rája of Jínd and was continued by us in the possession of the *jágír* of her father's villages till her death without issue in 1850, when the *jágír* lapsed. She had a large fort at Khanna. The *jágír* consisted of seventeen villages with a *jama* of Rs. 30,217.

Khanna
jágír.

The ancestor of the Kheri Sirdárs, Nand Singh, was a Jat who came from the Mánjha to assist in the capture of Sirhind; and afterwards established his powers over a very fertile piece of country in the south-east corner of the Tahsíl. This was then only partly settled by Muhammadans and others, many of whom deserted their lands; and to Nand Singh is due the founding of most of the villages of the Kheri *iláqa* which is now one of the richest and most highly assessed portion of the District. The family maintained an independent position till they were absorbed by us in 1846. The *jágír* was continued to Sirdár Basant Singh, who was succeeded by his son Harí Singh. The latter died without issue in 1866 and the *jágír* then lapsed. Sirdární Nihál Kaur, widow of Harí Singh, and two other female relatives, Ratan Kaur and Sáhib Kaur, enjoyed considerable cash pensions, and Nihál Kaur had a life interest in the estate of Harí Singh which was very large, consisting of shares in a great many villages, and considerable areas of *bír* land. The Sirdární is a sister of Sirdár Badan Singh of Malaudh.

Kheri *jágirs*.

Sirdární Nihál Kaur who was in receipt of a pension of Rs. 2,500 per annum died on 1st March 1888, when her pension stopped. Mussammát Sáhib Kaur, in receipt of a pension of Rs. 1,500 per annum, died on 15th March 1886, and her pension stopped from that date. Sirdární Ratan Kaur is alive and receives a pension of Rs. 1,800 per annum. On her death the question of reversion of her lands in which she has only a life interest will arise.

Besides the Malaudh family, there are one or two others which hold smaller *jágírs* in the Ludhiána Tahsíl.

Minor *jágírs*
of Ludhiána
Tahsíl.
G o r d o n
Walker, S. R.
§ 91.

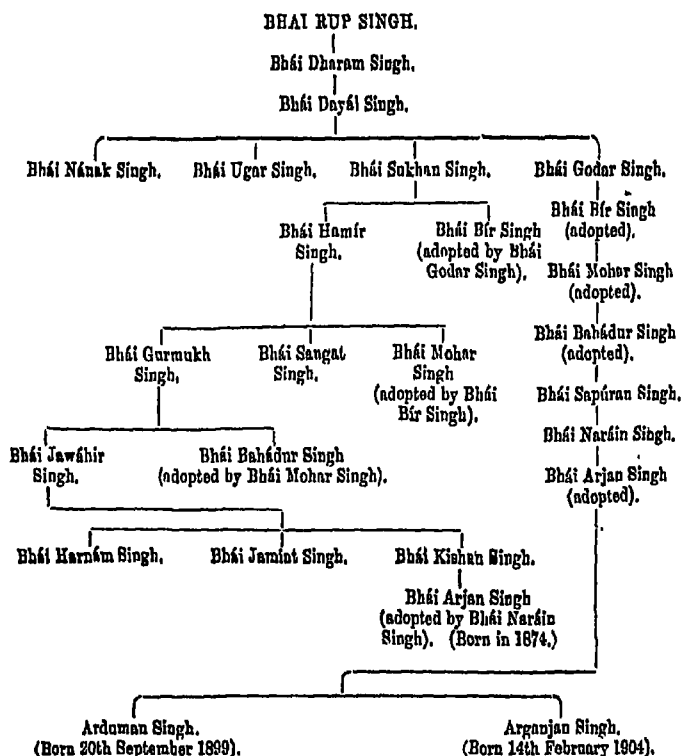
The Khosa family of Jats belongs really to Bankandi in Ferozepore District. They hold three or four villages with a revenue of Rs. 3,362 in shares with the Malaudh family.

Khosa *jágírs*.

CHAP. I. C. There are two families of Kalál *jágirdars* at Butáhrí and
 Population. Hans, who hold the villages given them by the Ahlwália chief.
 Their income is Rs. 2,377. Dayál Singh, a leading member of the
 Hans, family, is a person of great local influence and is a zaildár. Some
 members of the family have received land on the Chenáb Canal.

Bágarián. A mention of this family will be found on pages 245—250 of
 Massey's Chiefs and Families of note in the Punjab.

The pedigree of the family is given below :—



The family has one village (Bágarián) in *jágir* (Rs. 3,800) and three villages (Kalahar, Dewala and Mehlan), aggregating Rs. 2,385 in *muáfi* for the upkeep of a Langar at Bágarián in this District. There are two villages in the Ferozepore District and one in Faridkot State, with an annual income of about Rs. 4,940 assigned for the same purpose. The family owns landed property carrying an annual income of about Rs. 8,000 per annum.

On Bhái Nardín Singh's death his adopted son Bhái Arjan Singh succeeded him, but as he was a minor his estate was put under the management of the Court of Wards and was released on 1st October 1895 on his attaining majority.

He exercises the powers of a Magistrate of the 3rd Class in the village of Bágarián. He was given a seat in the Coronation Darbár at Delhi. He was appointed a Provincial Darbári under

Chief Secretary to Punjab Government's letter No. 277, dated 21st April 1903. CHAP. I. C.

Population.

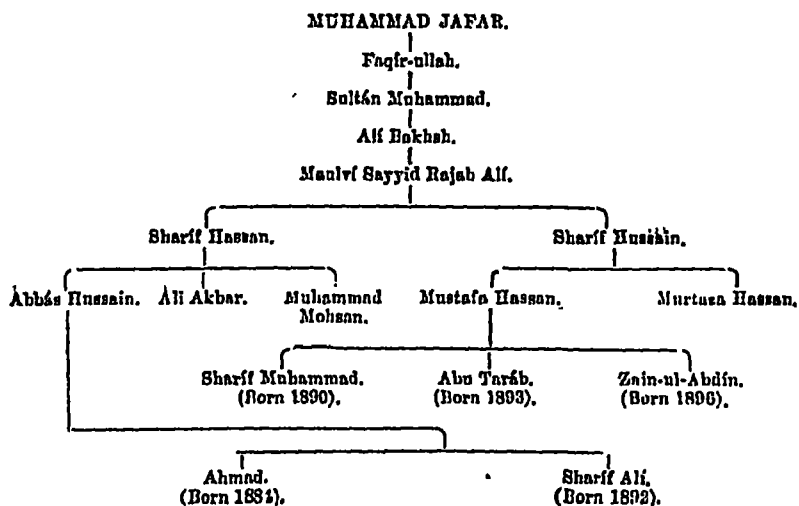
Bhai Arjan Singh was most liberal, like his forefathers, in feeding the poor in the Famine of 1899, especially Márwáris who were fed at the rate of 400 a day. Bágarán.

Bhai of Arnauli, who has a *jágir* in Ambála, holds one village (revenue Rs. 1,848) in this Tahsil. Bhai of Arnauli.

Of the Kákars who held the Ludhiána Bét at the end of the last century there is one representative, Partáp Singh, who resides in Barnibúra and is in receipt of a pension of Rs. 30 per mensem, while Basant Singh, an adoptive grandson of Sudha Singh Gill, also gets an allowance of Rs. 500 per annum and lives at Mángat.

The children of Maulvi Rajab Ali, the well-known Mír Munshi of the Lahore Board of Administration, reside in Jagráon, where they have very fine houses, and they have two villages of this Tahsil with a revenue of Rs. 3,179 in *jágir*. The founder of the family was Muhammad Jafar, a Sayyid, who settled in the neighbourhood of Jagráon under the Emperor Muhammad Sháh, and got a grant of some villages round Talwandí Kalán. His descendants lost their possessions when the Sikhs took the country from the Ráis. Rajab Ali subsequently recovered the *jágir* of two villages. Jagraon Tahsil.
The family of Rajab Ali.
Gordon Walker, S. R.
§ 92.

The pedigree is :—



The tomb of Faqr Ullah still stands in Talwandí. Abbas Hussain is Naib Tahsildár in the Punjab, Ali Akbar was zaildár of the Jagráon *zail* but has recently been dismissed for incapacity. Sharif Hussain is a respectable old gentleman and his son Mustafa Hassan is unobjectionable, but the family is going down hill fast,

CHAP. I. C.

Population.

Other petty
jágírs.The Ráís of
Ráikot.Gordon
Walker, S. R.
598.

There are Sodhí families in Mallah, Bhamipura and elsewhere, holding petty *jágírs* which are gradually lapsing; and Jat families in Rajoana and Tughal; but these do not deserve mention.

The Ráís of Ráikot played such an important part in the history of this District that it will be well to give some of the details connected with the family. They belong to the Mauj got or subdivision of the Rájpút tribe; and the ancestor of the Ráís, Rána Mokál, is said to have come from Bhatner (or Jesalmír) and to have settled in what is now Farídkot territory. Fourth in descendant from him was Tulsí Dás, who became Muhammadan in the reign of the Emperor Ghiás-ud-dín Ghori, the family chronicle says, that is about the middle of the 12th century (the same period as that to which the Ghorewáhá Rájpúts of the east, ascribe their arrival in the part of the country now held by them), and was called Sheikh Cháchú. His sons Bháru and Lapál came to Hatur, a large village in the Jagráon Tahsíl, where they appear to have lived by plunder under the shade of an importunate Panwár Rájpút, called Udho, the circumstance being recorded in the popular tradition "Kháun piun Bháru Rái; Pakará jáná Udho Panwár," which means that Bháru got the plunder, and Udho the blows. Finally Bháru made himself master of Hatur, while Lapál settled in the adjoining village of Sháhjehánpur, which his descendants still hold. Seventh in descent from Bháru was Kalha I, who took service with a Delhi Emperor called Ala-ud-Din, perhaps the last of the Sayyid Dynasty, at all events in the beginning of the 15th century. Kalha founded Talwandí, to which place the family moved; and obtained an assignment of the *málguzárá* of villages in the neighbourhood, for which he had to pay Rs. 1,25,000 of revenue, and also the title of Rái. The family maintained its position as a feudatory of the empire (*zamíndár* or *mustájír*) under the Lodís and Moghuls for several generations, and one of the Ráís is said by the family chronicle to have been put to death for refusing a daughter in marriage to the Emperor Akbar. On the decline of the Mughal empire from the beginning of the 18th century the Ráís became involved in disputes with the Governor of Sirhind, and Rái Kalha III, who appears to have been a ruler of very great ability, extended his power up to Ludhiána, which passed into his hands a few years before the capture of Sirhind by the Sikhs in the manner described in Chapter I. B. After that event he established independent power over the whole of the Jagráon (the place of the Ráís) and the greater part of Ludhiána Tahsíl, and also a large portion of the Ferozepore District. The family was on at least equal terms with the Pathán rulers of Maler Kotla and the Phulkián chiefs, with the latter of whom their relations were friendly on the whole. It was in the time of Rái Ahmád, successor of Kalha III, that Ráikot was built; and many other towns and villages, amongst them Jagráon, owe their origin to the family, whose rule appears to have been very mild. Rái Kalha III was the ablest of the Ráís; and under

him the family reached the height of its power. He was followed by his son Ahmad, who ruled only a short time. In 1779 Rái Alias, a minor, succeeded, and the affairs of the State were managed by two Gújars, called Roshan and Ahmad, the latter of whom asserted his independence of Jagráon, but was expelled. It was at this time that the Sikhs from across the Sutlej commenced their attacks under the Bedís; Roshan was killed in an engagement with them. The Bedís got temporary possession of Ludhiana and some of the country about; but Patiála and other cis-Sutlej powers took up the cause of Ráis, and the Bedís were expelled. In 1802, Rái Alias was accidentally killed while hunting near Jagráon, and there were left of the family only two women, Núr-ul-Nisá, his mother, and Bhágbharí, his widow.

CHAP. I, C.

Population.

The Ráis of
Ráikot,
Gordon
Walker, S. R.
§ 93.

In 1806 Ranjít Singh made his first expedition into this part of the country; and without a struggle dispossessed the Ráis of all their possessions, save two or three villages, which he allowed for their maintenance. On annexation of the country by us, this *jágir* was continued to Bhágbharí till her death in 1854, when it lapsed. The representatives of the family now left are Ináyat Khán and Wáli Muhammad Khán (*vide* Pedigree Table attached). Both have considerable possessions. The houses belonging to the family in Ráikot and Talwandi are in the hands of these gentlemen, &c., but with Hatur they have no connection.

Rái Ináyat Khan is a young man and is President of the Ráikot Municipal Committee; his father Rái Faiz Talab Khán was the President of the Municipal Committee before him, and was also an Honorary Magistrate and Honorary Civil Judge exercising 2nd Class powers in the Ráikot Thána. On his death Rái Wáli Muhammad Khan was given the powers of a Magistrate of the 3rd Class (Honorary) and is also Honorary Civil Judge trying Civil cases up to Rs. 100 in value (Thána Ráikot). He is also *zaildár* of the Talwandi *zail*. Both Rái Wáli Muhammad Khán and Rái Ináyat Khán have considerable local influence.

Baháwal Khán, cousin of Rái Ináyat Khán, has recently obtained a direct Commission in the 8th Bengal Lancers and taken a dozen Rájpút recruits with him. This connection should be very beneficial to the family.

Some mention should be made of the Political refugees and pensioners who followed us from Afghanistan in 1842 and had Ludhiana assigned to them as a place of residence. The family of Sháh Shujá-ul-Mulk have resided here since our withdrawal from Kábul in 1842.

CHAP. I. C.

Population.

Refugees in

Ludhiana.

Family of

Sháh Shujá,

Esq.

Sháhzáda Muhammad Towáhir is the leading representative of the family at Ludhiana. Sháhzáda Hamdam, son of Sháhzáda Núdir is a Tahsildár, and Wála Gaubar, a District Judge in the Punjab. Many of the descendants of the original refugees who have intermarried excessively are of miserable physique and few now are capable of earning their own living.

This family after the execution of Nawáb Abdul Rahmán Khán was sent here after the Mutiny and have since resided here. None of the family is remarkable in any way.

Jhajjar
Nawáb's
family.

Sáleh Muhammad Khán came with us from Kábul in 1842, and was in receipt of Rs. 1,000 per mensem. His son Yár Muhammad Khán succeeded to Rs. 500. There are only women left in the family who receive Rs. 120 a month. Muhammad Hassan Khán (Kábul pensioner) distinguished himself in the Mutiny. He had a pension of Rs. 800, and his family has now a pension of Rs. 200.

Family of
Sáleh Mu-
hammad
Khán.Muhammad
Hassan Khán

The well-known Mohan Lál (Aghá Sáhib) Hindú, Christian and Muhammadan lived for many years here and has left some descendants of various religions.

Aghá Hasan
Ján.

RELIGION.

The distribution of every 10,000 of the population by religions as ascertained

Distribution
by religions.
Table 10 of
Part B.

DISTRIBUTION BY RELIGION.

Religion.	Total.		Urban.		Rural.	
	1901.	1881.	1901.	1881.	1901.	1881.
Hindús	3,998	4,418	3,331	3,305	4,096	4,618
Sikhs	2,450	2,055	350	460	2,761	2,292
Jains	33	35	195	182	9	13
Mahammadans ...	3,505	3,467	6,069	6,013	3,125	3,077

madans at the expense of Hindús in 1901 was most marked. There were 415 Native Christians in 1901 as compared with 179 in 1881.

The distribution of every 1,000 of the Muhammadan population over 15 years of age by sect is shown in the margin.

Sect.	1901.	1881.
Sunnís	983	991
Shikhs	11	8
Others and unspecified ...	6	1

CHAP. I. C.

Population.

Gordon
Walker, S. R.
§ 68.

The agricultural population of the eastern part of the uplands is strong in the Hindu and weak in the Sikh element. Religion follows very closely the main division of the Jats, which is sketched above (page 53), and Sikhism has laid hold on those of the western parts and of the Jangal, while to the east the people are mostly Hindu.

Hindús and
Sikhs in the
agricultural
population.

The Hindu population of the Jagráon Tahsíl is made up of the mercantile, trading and miscellaneous classes inhabiting the towns and following their occupations in the villages; and it may be said that the Jat population is entirely Sikh, the total of the Jat population in the Tahsíl being about a quarter of that in the whole District. On the other hand, the proportion of Sikhs is very small in Samrála; and in the Ludhiána Tahsíl, to the east of the Máler Kotla road, most of the Jats are Hindús, while to the west of it and towards the Jangal they are all Sikhs. From what has been said above of the two types of Jat it will be seen that the adoption of one religion or the other depends in some degree on the mental qualities of the people, which again are the result of locality; but the real cause of the spread of the Sikh religion in the western parts is that this tract was always beyond the power of the Muhammadan emperors, while in the villages round Sirhind it was easy to check it. The Jat of the east has little time for any religion, and we might expect the form adopted by him to be of a lower order, and more involved in superstition. He keeps his ancestors' religion as he does their system of cultivation; and wants no change, having few ideas beyond his fields. Accordingly there are few fairs, of any note, in Tahsíl Samrála. On the other hand the Jat of the west is independent in his religion as in everything else; and Sikhism is just the sort of faith that would commend itself to his mind.

Muhamma-
dans.

The Muhammadan portion of the agricultural population is confined to the Bét and the country just over it, which they hold to the almost total exclusion of Hindús. They have also villages scattered over the uplands; and the Muhammadan element is very strong in the town of Ludhiána.

Sultánís.
Gordon
Walker, S. R.
§ 69.

It is not necessary to enter into a detailed account of the various Hindu sects, but some mention may be made of the Sultánís, who make up the greater part of the Hindu Jat population. These are the followers of the Muhammadan saint, Sakhi Sarwar Sultán, whose tomb is at Nigáha, in the Dera Gházi Khan District. Mr. Ibbetson gives his date as of the 12th century. No one has yet been able to find out how and when the worship of the saint spread through this District; but it is said that the Jats brought it with them, and they may well have done so in the case of all immigrations within the last 300 or 400 years. It is probable that the belief spread eastwards in the 15th and 16th centuries, and that at the time of Gurú Govind Singh most of the Jats held it, the conversions to Sikhism being from it. The Sultánís are nominally ordinary Hindús, worshippers of Shiv or of Dévi; but it is charac-

teristic of popular Hinduism that the saint and his shrine, being something more tangible than the deity, have entirely excluded the latter, and that the saint should have been a Muhammadan. They are, as might be expected, very lax Hindús. An account of the Bharáis, or guardians of the village shrines of Sultán (*pírkháná*) has been given under Castes (page 54). These *pírkhánás* have always the same shape—a square base with four small domes at the corners, and in the centre a small temple 10 or 12 feet high. There is a door in front of the shrine; and, facing this, two or three niches for lamps. Otherwise it is empty, there being nothing to represent the saint. The Thursday offerings at the shrine are not universal, and are generally made by the women. The Bharái attends all that day. It is very common for a person wishing to attain some object (*e.g.*, to succeed in a law suit) to make a vow to the shrine; and offerings in this way also go to the Bharái. Once a year, on a Friday, the ceremony of *rót* is performed in most Sultáni families. A huge loaf is made of one maund (*kachcha*) flour and half a maund (*kachcha*) of *gur*, and cooked. The Bharái attends and beats the drum, and sings the praises of the saint while this is preparing; and receives one-quarter of the bread, the other three-quarters being eaten by the family and the neighbours. This is the great observance of the Sultánís, and they really appear to have no others.

One of the few fairs in Samrála Tahsíl is that at Bhádla, which possesses a *khángāh* of Sakhi Sarwar. Here a fair is held on the 1st Thursday of the bright half of Jeth. A *rót* is cooked and distributed. Inside the *khángāh* is a cenotaph of Sakhi Sarwar. Its management is in the hands of the Kumbárs and Bharáis of Bhádla in equal shares.

The Ludhiána District and adjoining cis-Sutlej territories figure largely in the annals of Sikhism.⁽¹⁾ Gurú Nának and his successors made many converts in this tract; but it is more famous as the scene of the wanderings and persecution of the great Gurú Govind Singh; and it was here principally that the religion took its militant form from contact with the Muhammadans. Sirhind, the head-quarters of the Mughal power in these parts, is only a few miles east of the Samrála border. It was against this town that the earliest efforts of the Sikhs were directed; and it was here that after the dispersion of the Gurú's followers by the lieutenant of Aurangzeb, the wife and children of Govind Singh were murdered—a deed that has made the town accursed to all his followers. It is in this District, too, that the latest development of Sikhism has had its origin under Rám Singh, Kúka. The two religions of the Jats, *i.e.*, the worship (for such it is) of Sultán, and Sikhism, do not really differ very much from each other in practice. The ordinary Sikh of the District is a Hindu who reverences the Gurús and their Scriptures, and in token of this has taken the baptism

Sikhs.
Gordon
Walker, S. R.
§ 60.

(1) See Gazetteer of Jullundur District.

CHAP. I. C.

Population.

Sikhs.

(*pahul*), and adopts at least some of the signs enjoined by Gurú Govind Singh. The Sultáni is a Hindu who has inherited the worship of Sultán; but the more intelligent of them see the absurdity of this, and really believe in the Gurús as much as the Sikhs do. Sultánis are constantly taking the *pahul* or baptism, and the conversion makes almost no difference to them, except that they have to give up smoking. A Sultáni Jat will often say that he did not become a Sikh because his father was not one, and it was not the custom of his family to take the *pahul*, but that his sons would be Sikhs; and he had really no better reason for his own form of religion, which he admitted to be foolish. Such a distinction as the manner in which sheep and goats ought to be killed for food is not likely to affect a people who never touch flesh, and really consider it a sin to kill any animal. The Málwa Sikh of the present day admits the Hindu gods, and follows the Bráhmans in everything. He is very unorthodox on most points, but has taken the *pahul* generally from the hands of some holy man who has visited his village, less often at Amritsar. After this he adds 'Singh' to his name, if he has not taken it in anticipation, must renounce smoking, and keeps three out of the five 'k's' enjoined by Guru Govind Singh, *viz.*, the *kés* or long hair, the *kanga* or wooden comb, and the *kach* or drawers. There is nothing approaching to bigotry in the disposition of the Sikh Jat; and so much of his faith as is not made of these few external observances, which are after all more of a social than of a religious character, is the religion of humanity preached by the earlier Gurús. A Sultáni will generally call himself a Sikh, and does not seem to recognize much difference between himself and the Gurú Sikh, except that the latter cannot enjoy his pipe. Sultán is attended to once in the year; and even this is a mere matter of custom. The Sultáni will say that he reveres the Sikh Gurús; and no wonder, for the moral precepts of the *Granth* might belong to the purest form of religion. The real religion of both Sikh and Sultáni is a belief in one God, and in every-day life there is blind obedience to the Bráhman.

Kúkas.
Gorden
Walker, S. R.
§ 61.

The most important of the recent revivals in Sikhism is that of the Kúkas, which is a protest against the present laxity, and an attempt to restore the political religion of Gurú Govind Singh in its purity. "This sect was founded about 50 years ago by an Udási faqir, an Arora by caste, called Bálak Singh, who lived at Hazro in the Attock District. His followers were called Sagíásis or Habiásis; after his death in 1863 the movement died away in the western Punjab, but it was energetically stimulated in the central and eastern Districts by his successor, Rám Singh, a carpenter of Bhaini in the District of Ludhiána. The tenets of the sect proclaimed Govind Singh as the only true Gurú, who prohibited all worship save the reading of his 'Granth' and all employment of Bráhmans, and in many ways revived the original doctrines of the

Sikh faith. They included the abolition of caste and of restrictions upon intermarriage, abstinence from meat, liquor and drugs, and comparatively free intercourse between the sexes. The sectaries carried staves about in their hand, tied their turbans in a peculiar fashion (*sídhapág*), wore a necklace of woollen cord tied in knots, and had a watchword known only to themselves. Rám Singh presently declared himself to be an incarnation of Gurú Govind Singh, and preached the revival of the Khálsa and the overthrow of the English Government. His followers used to meet by night for the purpose of drill, while, as usual in such cases, a good deal of religious hysteria was excited, and ended in much sexual license. The attention of Government was attracted to these proceedings as early as 1863, and shortly after this date the sect began to be known as Kikas, or 'shouters,' a name which has now superseded their original designation. For several years these people did nothing worse than defile or destroy shrines and idols, and murder butchers and others whom they suspected of slaughtering kine; but as early as 1869 there was a small Kika outbreak in Ferozepore which seems to have had a political object; and in January 1872 the Kika rising in Múlor Kotla took place, which ended in fifty of the ring-leaders being blown away from guns, some thirty more being executed, and Rám Singh being deported. The sect cannot be said ever to have attained any general popularity; its followers have throughout been drawn almost exclusively from the lowest classes, their attacks upon sacred places have outraged the feelings of their neighbours, while the pure morality which they at first preached has been superseded by the most unbridled license under the name of religious enthusiasm, men and women dancing naked together and indulging in orgies which have alienated the sympathies of the more decent portion of the community." The above account of the Kikas is taken bodily from Mr. Ibbetson's Census Report. To it the following particulars may be added: Rám Singh was born in Bhaini Ala, 14 miles east of Ludhiána, about the year 1820, the son of Jassa, a carpenter. He was at one time in service in the Khálsa army at Lahore; and, on giving this up established a shop at Ludhiána. This failed, and he worked as a carpenter in his own village and at Ludhiána. Then he took to wandering about the country plying his trade; and finally became the disciple of Bálak Singh in Hazro. When he had established some reputation, he settled down at Bhaini between 1850 and 1860, and thence disseminated his doctrines. The sect increased rapidly, and followers came from all parts never empty handed. He was soon able to set up a large *déra*; and at the time of his arrest in 1872 used to go about followed by a large retinue and in great state. It is very doubtful whether it can be said that even the majority of the Kikas are drawn from the lowest classes, for the sect has made much more progress amongst the Jat Sikhs than any returns would show. The excesses committed by a small body of fanatics in 1872 were probably disapproved of by the sect at large. The principal

CHAP. I. C.
Population.

Kikas.

outward signs of the faith are the straight *pagri* and the woollen cord (*máhla*); but since the outbreak of 1872 (of which an account will be found elsewhere) the first of these is not worn by many Kikas; and the cord is kept under the clothes instead of outside, as it ought to be. A dispensation from the *déra* (where Budh Singh, brother of Rám Singh, resides) is easily obtained; and it is evidently the intention of the sect to give up all the outward marks of their faith so long as they are persecuted. A Kúka would call himself a Sikh unless he were well known to be a Kúka; and probably only a very small proportion of the followers of Rám Singh have been returned as more than Sikhs, which of course they are. The truth is that it is not possible for a Kúka to be a loyal subject of the British Government, as the avowed object of Gurú Govind Singh, whose incarnation Rám Singh professes to be, was a temporal kingdom; and the establishment of this under Rám Singh is the first element in the faith of the sect. It is not to be expected then that any man, unless he were prepared to break with society and give his enemies a constant hold on him, would admit that he belonged to the sect; and most Kikas would at the present time, even if asked the question directly, deny their faith.

Muham-
madans:
character of
their reli-
gion.
Gordon
Walker, S. R.
§ 62.

The Muhammadans of the District are almost all Sunnis, 99 per cent. of them being so returned. No account need be given here of the tenets of the three sects. The Jats, Rájpúts, Gújars, Aráíns, Dogars are all converted Muhammadans; and their conversion was probably forcible, so that we should not expect them to be very strict, or their religion to be more than skin-deep. They say their prayers when they have time; and generally keep the fast of Ramzán. The Muhammadan Rájpúts are probably the most foolish in their religion, and most superstitious of all tribes in the District; and will believe in anything. The Awáíns came to the country as Muhammadans, and are strong in their religion, most villages turning out several Maulvis learned in the law. They are, like the other Muhammadan tribes, guided by custom on questions relating to land; but, after the Settlement Officer had attested their tribal code in 1882, a very strong representation was made to him to the effect that, although customs contrary to the Muhammadan law had established themselves, the tribe now wished to enter into an agreement for the future strictly to abide by the latter.

Pilgrimages
and religious
fairs fre-
quented by
the people
Sakhi Sarwar
Gordon
Walker, S. R.
§ 63.

Mention has been made of the shrine of Sakhi Sarwar in Dera Gházi Khan. This is a very favourite place of pilgrimage for people of both the Hindu and Muhammadan religions, but principally for the Sultáni Hindús. Bodies of pilgrims start from the District in charge of the Bharáís in the month of Phágan (March), and return in Chét (April), the journey taking about six weeks is performed on foot, as it generally is. Offerings are made at the shrine, of money, clothes, &c., without any special ceremonies; and three or four days are spent there. A *rot* is often made (see page 83 ante). It is said that leprosy used to be cured by a visit to this

shrine; but generally a man gets whatever he wishes by making the pilgrimage, or goes on it to fulfil a vow.

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Population.

Hindús of all tribes go from this District to the temple of Dévi at Jawálamukhi in Kángra. They are accompanied by their families, while, as a rule, men only go to Sakhi Sarwar. There are four seasons appointed in the year for this pilgrimage, the principal ones being in March and September. Offerings are made at the shrine, and the hair of the children cut off and left there. Some also go to Naina Dévi; and the Sikhs reverence this shrine because Gurí Govind Singh spent some time at it. The road to Jawálamukhi lies through Hoshiárpur, and that to Naina Dévi through Ráhon or Rúpar.

Temple of
Dévi at
Jawálamukhi.

Hindús also go from this, as from other Districts, to the Hardwár fair, especially for the *Kumbh*, which comes every 12 years; and the Sikhs to the *Harmandar Ji* or temple at Amritsar, for the Baisákhí and Diwáli fairs, but not in any great numbers, and more probably with a view to purchase of cattle than of worship.

Hardwár
and Amritsar.

The next three places of pilgrimage to be mentioned lie in the Ambála District near Thánesar, within what is said to be the circle where the last great battle between the Kaurus and Pándus was fought. Kulchetar ("Kurukshetra"—Cunningham) is close to Thánesar town; and, when there is an eclipse of the sun, crowds of pilgrims go there and bathe, the day having been duly notified by the Bráhmans. Pihewa is 12 or 14 miles further on; and a great fair is held there on the last day of the Hindu year (Chet Chaudas), when the people bathe in the Sarusti stream, which runs close at hand. Besides this, when any one dies an unnatural death—by snake-bite, by accident, &c., in fact in any other than the orthodox way of being put on the ground—the funeral obsequies have to be performed by the Bráhmans of Pihewa, to whom presents are made. When the last day of the *sarád* or *kandgat* (the period of 15 days during which a Hindu worships his deceased ancestors) falls on a Monday, a religious fair is held at Phalgu in the Kárnal District where there is a tank in which the pilgrims bathe. There is a constant stream of pilgrims to Pihewa, for a Hindu or Sikh *must* go there if the person whose obsequies he is bound to perform has died an unnatural death. All the Hindús and Sikhs of the District aliko go to these three fairs, crowds of them to the eclipse fair at Kulchetar.

Kulchetar
Pihewa,
Phalgu.

There is shrine of Sain Bhagat at Partabgarh which is frequented by the Nais of the adjoining villages. Sain Bhagat is held in great reverence by Nais.

A few Muhammadans go to the fair of the saint Pír Banoí held at Sunám in Patiála; one in 10,000 goes to Mecca; a great many go to Sakhi Sarwar, but the pilgrimage is essentially a Hindu institution.

Muhammad.
on pilgrim-
ages.

The Chet Chaudas fair of the Hindús is held at four places in the District—Ludhiána, Máchhiwára, Badowál and Sidhyán. The

Fairs in the
District: Chet
Chaudas.

CHAP. I. C. first three of these are over the Budha Nāla, and the fourth close to the river. Hindús come, bathe, walk about, and then go quietly home. Some 30,000 from the villages come to Ludhiána, and about 10,000 to Máchhiwára.

Roshani Fair.

The Roshani Fair is held at the shrine of the saint Pír Abdul Qádir Jaláni (called generally "Pír Sáhib") which lies in the open space between the Fort and town of Ludhiána. This is a Muhammadan fair; but the Hindús of the town join in it. It is held on the 9th—11th of the Muhammadan month of Rabiussáni (called Miranji); and thus falls on a different date every year. Muhammadans come from all the villages round, make offerings, and pay their respects to the shrine. There is a peculiar custom of bringing cattle and keeping them tied up at the shrine all night for good luck, this being called *chauki*, i.e., the cow or buffalo 'watches' at the shrine. The fair is attended by 40,000 to 50,000 people from the villages; and the offerings, which are taken by a family of Sáfis, amount to Rs. 300 or 400. The name 'Roshani' is derived apparently from the tomb being illuminated at night during the fair. A better account is that the shrine is that of Sayyid Muhammad, a *khalifá* of Hazrat Hujat-ul-Aulia, Shaikh Dáúd Gangú, who was, according to the Hadiqa Dáúdi, a contemporary of the emperor Alamgir and the founder of the Sufi dynasty (*sic*) of Ludhiána. His descendants became managers of the shrine and Sayyid Muhammad Ali Sháh is its present incumbent. A *muáfi* of some 160 acres in Jassiar is assigned for its maintenance.

A secondary fair is held (on the same day as the Roshani) at Raipur, in honour of Pír Daulat Sháh, whose disciples assemble there.

Bhaiwálá Fair.

The Bhaiwálá (Bhaibálá) Fair is held on a piece of waste land of Dád, a village close to Ludhiána. It falls on the 10th Sudi of Māgh in January-February; and is in honour of a disciple of Gurú Nānak called Bála. There is a *samádih* and also a tank; and Hindús make offerings of money, grain, &c., which are taken by the *masands* or guardians (Khatris of Kudhání, in Patiála). The people also make curds overnight and take them to the fair, where they eat or distribute them after presentation to the shrine; and it is the duty of every one to scoop out seven handfuls of earth, originally no doubt with a view of increasing the size of the tank. The fair lasts one day, and some 10,000 people attend it.

The Sudlakhan or Chhappár Fair.

The Sudlakhan Fair at Chhappár in Ludhiána Tahsil on the southern border of the District, is also an important one. It is held on the Anant Chaudas or 14th of the bright half of Bhádon (September) in honour of Gúga;⁽¹⁾ and there is a large shrine, or *márá*,⁽²⁾ in his honour. The local account generally given of Gúga is that he was a snake, and changed his form to that of a man in order to

(1) For an account of Gúga, see Cunningham's Arch. Survey XIV, pp. 79—86.

(2) Said to be from Persian *már*, a snake.

marry a princess.⁽¹⁾ Afterwards he returned to his original shape; but in the meantime acquired a great kingdom and won renown, which has come down to the present time. The *dhádís*, or itinerant minstrels, make up stories about Gúga as they go; and it is impossible to say what he was originally. The fair is a Hindu one, but Muhammadans also attend; and some 50,000 people assemble. The cash and grain offerings made at the shrine are taken by the resident Bráhmans, which amount to some Rs. 300 a year. Offerings of eatables are taken by the Mirásis if offered by Muhammadans and by the Chúhras and Chamárs if offered by Hindús. As at the Bhairwálá Fair, the people scoop out earth from a pond near the *mári* seven times. Cattle also brought to be blessed as in the Roshani Fair. This is supposed to protect them from snakes. They are also kept for a night (*chuuki bharwána*) at the shrine. The shrine is reputed to have the power of curing snake-bite, and it is said that a person bitten will recover if put beside it. Perhaps this reputation is due to the traditions about Gúga, in all of which there is something about snakes. The shrine is said to date from 1890 Vikrami.

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Population.

The Sad-
lakhanor
Chhappár
Fair.

Gúga has an interesting *mári* at Raikot, where his twin cousins, sons of his maternal aunt, are worshipped on the Anant Chaudas or last day but one of Bhádon. North of the town is a small tank called the Rattowáná. Here a mound of earth has from the earliest times been made for Gúga's propitiation, because close by is a large grove of *karír* bushes, the haunt of snakes. In 1841 V. was a year of portents. A snake took up a position on the mound and for two days the Chet Chaudas and *puranmáshi* refused to move. Huge offerings were made to it. A Khatri girl was possessed by Gúga, and declared that he wished a *mári* to be built to him there. At the same time a Khatri recovered from fever in response to a vow and accordingly built the *mári*, which has since fallen down, only a platform, a well and the serpent's hole (*virmí*) remaining. As many as 50,000 people used to frequent the fair, but Chhappár has supplanted it in popular favour and people only visit it on their way back from the fair there. The *pujári*s are Kale Bráhmans, once priests of the Ráis of Raikot. Small fairs in honour of Gúga are also held at various places on the *naumi* (9th) of the dark half of Bhádon, or, in some places, on the 9th of the bright half.

In the Agwár Gujarán of Jagráon town is the shrine of Mohkam-ud-Din, a Rájpút of the Ambala District who appears

(1) The local legend avers that once a zamindár of Maherna stole a plough but lost his way and was caught next day. As soon as the plough was taken from him he received his power of seeing and as this theft occurred near a serpent's hole in Chhappar, Ganga Rám, a Bráhman of that village, swept, plastered and worshipped the *virmí*. His son Sahib Rám built the shrine with some other Bráhmans, and the offerings are divided into 5 shares thus:—

Ganga Rám's
descendants
2 shares.

Mahla's
Gahla's
Ghalla's
Dahari's

} Descendants, 1 share each.

CHAP. I. C.
Population.

The Sud-
lakhon or
Chhappār
Fair.

from an inscription in the shrine to have died in 1913 (V. 14th Phāgan). Up to 1940 V. the fair only lasted one day, but since then it has been held for three days and nights, beginning on 14th Phāgan.

An interesting tribal shrino is the Lachhman *māri* at Pabiān in Tahsīl Jagrāon. The fair is held on the day after the Chet Chaudas. The Mallhi Jats thus describe its origin :—

The Mallhis have a large fair on the same date Chirk (the out-lying Sub-Tahsīl of Kalsia State in Ferozepore) and the Mallhis of Pabiān claimed a share in the offerings made there, but the Mallhis of Chirk rejected their claim and so, about 300 years ago, the Pabiān Mallhis sent their Mirāsi, Shāman by name, to purloin two bricks and two lamps from the Chirk *māri*. Shāman succeeded and with those bricks the *māri* at Pabiān was founded in the time of Rāi Qarār of Talwandi. The *māri* is a large dome of masonry, 22 feet square and 4½ feet high with two storeys. It contains no image, only a platform of 10 bricks, 4' 9" long by 3' 3" wide. Round the *māri* lie some hundreds of *bighas* of waste land, the wood grown on which is not used by any one for his own purposes. A Hindi inscription of 1910 V. records the repair of the *māri*. All the offerings are taken by the Mallhi Jats. The village people visit it every Thursday and distribute sugar for vows fulfilled. At the fair people from a distance make offerings in return for prayers granted. Cattle are also cured by a night's vigil at the shrine. Inside the enclosure is a smaller dome, called the temple of Bhairon who was devotedly attached to Lachhman.

Bābā Manohar has a shrine at Hedon in Samrāla Tahsīl where a fair is held on the 8th of Asauj in honour of Durga. The building is said to have been erected by Bābā Manohar.

Jāngpur
Fair.

The only other fair worthy of mention is that held at the tomb of Bure Shāh, or *Makhlun*, a Hosain Shāhi *faqir* of Talwāra, who was born at Uch in Bahāwalpur. It is held at Jāngpur (Jagrāon Tahsīl) in September (on the night between Asauj and Kartik) when the maize is ripening, to commemorate the anniversary of the saint's demise. It is a Muhammadan fair really; and Muhammadan *faqirs* collect from all parts, but Hindu Jats also come in great numbers. Miān Bure Shāh was revered for his sanctity and spiritual power by all castes and on his death in 1841 Vikrami, a shrine was erected in his honour. The present building was built about 100 years later by the Rāis of Talwandi. It also contains the tomb of Bibi Khushhālo, a Brāhmani disciple of the Miān. Altogether some 10,000 attend. The fair is held at night, and the people light about 50 lamps at the shrine and make small offerings, which are distributed amongst the *faqirs*. Cattle are also brought to the shrine for a night's vigil. The present *mujawir*, Sūn Nawāzish Ali, is also a Husain shāhi and has a good reputation.

At Shahna, in the south of the Jangal tract, a petty fair called Bibariān is celebrated twice a year, on the first Sunday in the *naurātris* of Asauj and Chet. People assemble at an ordinary *mandar* in the village.

CHAP. I, C.

Population.

Bibariān,

A great feature in the Jat villages of the uplands is the *dharmśālā*, an institution partly religious, partly charitable, in charge of an ascetic or *sādḥ* of the Udāsi or of some other order. This is endowed with a grant of land, either out of the village common, or from some private individual. It is the duty of the *sādḥ* to spend all that he gets from the land or by begging in feeding the poor, keeping the *langar* or alms-house going. Where, as in most cases, the occupant is an Udāsi, he or one of his disciples (*chela*) also reads the *Granth* or Sikh scriptures. In the larger institutions of this sort the *sādḥ* and his *chelas* make up a college, the former being called the *Gurū* or father of the *chelas* and the *mahant* of the institution. The *chelas* collect money and sometimes set up in other villages similar institutions, affiliated to the original one. In former times the reputation of these *dharmśālās* was very great, and few villages were without one; but their treatment in our times has resulted in the closing of most of the old ones. The grants of land were of course intended for the support of the institution; and under Sikh rule if a *sādḥ* misbehaved he was at once turned out. But at the Regular Settlement the incumbent was in every case returned as owner of the land, which was at the same time exempted from revenue for the period of settlement. The result of this has been that the *sādḥ* has in most cases taken a wife, closed the *dharmśālā* to the public and he or his children are now mere landed proprietors, with a very comfortable house built at the public expense. In some cases the *sādḥ* has not actually married, but taken to evil courses; and the people are powerless to prevent his misappropriating the receipt. Mr. Gordon Walker quoted instances in which a *dharmśālā* of great repute has thus been ruined by a profligate *sādḥ* who retained the land and house; and the villagers have actually had to create another endowment and build a new *dharmśālā*. There was a very famous alms-house at Jassowāl with endowments which amounted to several hundred acres, most of them unfortunately held revenue-free in perpetuity; and this has now fallen into the hands of a worthless character, and is closed to the public.

Religious
and charit-
able institu-
tions.Dharmśālās
and langars or
alms-houses.

There are two or three famous *langars* or alms-houses well known throughout the country. That of Bāgrīān lies 40 miles south of Ludhiāna and is administered by a resident family of Tarkhāns (called Bhātīs), who hold in *jāgīr* 2 or 3 villages in our territory and more in Patialā and the other states, besides owning a large area of land. Numbers of travellers are fed daily from the public kitchen, which is open to all comers; and about 1,000 maunds of grain are distributed to the public annually. The *dāra*, or building, is a very extensive one. The family has always been in the habit of marrying and the son succeeds as manager.

The Bāgrīān
langar.

CHAP. I. C. The present Bhái, Arjan Singh, is a gentleman of note in his own large village of Bágrián. This *langar* is very well managed. It was kept open in the worst years of drought (1862 and 1868), when the smaller institutions throughout the country were closed, and afforded relief to numbers of the poorer classes in the famines of 1897—1900 who flocked to it in search of food. There is also a large *langar* at Jaspál Bángar, near Ludhiána, which is kept by a family of Udási *fajirs*, whose custom is also to marry. This is an ancient institution, the first endowment having been made in the time of the emperor Muhammad Sháh, and successive rulers having added others, till they have grown to some 800 acres. The present *mahant* is Partáb Dás; and he appears to do his best to keep up the institution, which is held in great repute. His father Gúláb Dás is said to have died deeply in debt in consequence of his expenditure in keeping the *langar* open in the years of scarcity.

The Bágrián langar.

Jaspál Bángar langar.

Heran langar. The Heran (Jagraon Tahsíl) *langar* is held by an Udási ascetic; and, although its endowments are not so large as those of the other two, it is almost as well-known. The late *mahant*, Gursarn Dás, is said to have distributed in the famine of Sambat 1917 (1862) 8,000 maunds of grain which his predecessor had stored, and to have invited the starving people from all quarters, sending no one empty away. The present *mahant* is Mukat Rám.

Observances and superstitions.

A whole book might be written about the religious observances, superstitions, &c., of the people; but it will suffice here to refer to a few points, which will serve as illustrations of the popular forms of belief, and of the degree to which ceremonial observances still obtain.

Power of the Bráhmans and priests.

Hindús and Sikhs, except Kúkas, are greatly ruled by Bráhmans. Every one has a *parohit* or priest for every-day life, and a *páda* or superior priest (who must be a learned man, read in the Scriptures) for marriage and other celebrations. Whatever observances a Bráhman enjoins must be performed; and there is often a good deal of tyranny, hard penances being ordered for trifling faults. The Muhammadans have not the same necessity for priests in every-day life; but it is scarcely their own fault that they are so free, for they would readily believe anything; and this appears to be the only point of superiority in their every-day religion over that of the Hindús that they are not allowed to indulge in rites and superstitions to the same extent.

Ecclesiastical administration and Christian Missions.

The Chaplain of Jullundur visits Ludhiána occasionally. The church in the Civil Lines built by Government in 1882, at a cost of Rs. 5,237, seats 50 people. The Mission church stands in the Mission compound, and Presbyterian services are held in it.

The American Presbyterian Mission.

The following account of the well-known American Presbyterian Mission has been kindly contributed by the Rev. E. M. Wherry, D. D., Senior Missionary of the station:—

“The American Presbyterian Mission in the Punjab,” which is to be distinguished from ‘The American United Presbyterian Mission in the

Punjab' was for 69 years known as the 'Ludhiāna Mission of the Presbyterian Church in the United States of America.' This title was recently changed to that of 'The Punjab Mission of the Presbyterian Church, United States of America.' The following are now principal stations of this Mission in the towns of the Punjab and United Provinces of Agra and Oudh, in the order in which they were occupied:—Ludhiāna, Sahāranpur, Sabātho, Ambāla, Jullundur, Lahore, Dohra, Hoshiārpur, Ferozepore and Miasourri. The Mission is controlled by a Board, with head-quarters in New York (which also now controls the American Presbyterian Missions in the United Provinces and Western India with their central stations at Allāhabād and Kōlhapur).

CHAP. I, C.

Population.

The American Presbyterian Mission.

"The Ludhiāna station was the first point in the Punjab occupied by this Mission, having been established in 1834. It has out-stations at Khanna, Māchhiwārā, Rāikot and Jagrāon, in this District. The Rev. John C. Lawrie, D.D., the first missionary, was unable to remain more than a year, and was succeeded by the late Rev. John Newton, the veteran missionary of Lahore, who arrived in 1835. The principal branches of the Mission work, besides preaching, are:—(1) the City High School for boys, established in 1834, with several branches in the town opened at later periods; (2) the Ludhiāna Press Mission at which is published a weekly anglo-vornacular newspaper called the *Nūr Afshin*; (3) a Christian Boys' Boarding High School, first established in 1875 at Lahore, but transferred in 1877 to Ludhiāna. It was closed for three years, but re-opened in 1883. Extensive buildings have been erected at a cost of Rs. 30,000. An Industrial Department has been added in which carpentry, Persian rug weaving and tailoring are taught. A Commercial Department for teaching type-writing, stenography and book-keeping has recently been added. For many years an orphanage for girls and a dispensary with a missionary doctor in charge were kept up, but both these institutions are now closed.

"The church, organized in 1837, has now a community of native Christians 272 in number. The sons and daughters of this church are found in every part of North India, employed in other Mission Stations. Itinerant preaching work is extensively carried on in the District, and a good deal of work is done in the town by means of chapel services, street preaching, and teaching of women in the Zenāna and Girls' Schools.

"In 1857 every building connected with the Mission, except two dwelling-houses, was burnt down by the mutineers from Jullundur, aided by the rabble of the town, but an indemnity was paid by the authorities, a tax being levied on the town for the purpose. Fortunately all the missionaries and native Christians escaped with their lives.

"A clumsy wooden press, the first ever established in the Punjab, was brought out and set up by the Rev. J. Newton in 1835. Thus was founded the Ludhiāna Mission Press, which publishes books in every language and script used in the Punjab. Since its institution in 1835 books, tracts, and the sacred Scriptures have been scattered broadcast over all parts of India, in Persian, Urdu, Hindi, Panjābi and Kashmīri. Some idea of the zeal of the missionaries may be gained from the fact that as many as 25,000 books and tracts, with portions of Scripture, were given away at the Haridwar fair in 1844. Early in 1845, the press, with all the books in its depository, was burnt down; only the wooden press and a portion of the type escaping the fire. However, friends in India came forward, and contributed a sum, which not only covered the Rs. 20,000 lost, but was also sufficient to enable the missionaries to publish a number of books. During the three following years 68,000 volumes were published and now fonts of English, Hindi and Panjābi type were obtained, so that the press was enabled to undertake a large amount of work for the public,

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besides the books published by the Mission. Among the works thus published for the public benefit were the Panjābi Grammar, idiomatic sentences in English and Panjābi, and a Panjābi Dictionary, published in 1854. These books were, until recently, the only ones available to officers who had to learn Panjābi, and for them they were indebted to the Venerable Dr. Newton and the martyred Janvier. In 1857 the press was again burnt down by the mutineers, and the depository on the Mission premises, with its many thousands of volumes for distribution, was reduced to ashes, its broken and blackened walls alone remaining. The greater part of the loss incurred at this time was however made good to the Mission from the indemnity levied on the town, and so in 1858, we find the press in full swing again. Since then its work has been carried on with scarcely any interruption. Books and tracts have been published every year by the thousand under the auspices of the various Bible and Tract Societies, American and English. The first complete edition of the New Testament in Urdu was published in 1865, and the whole Bible in 1868. The latter year saw also a complete translation of the New Testament printed in Panjābi. Up to 1870 the Mission had supplied all publications, except the complete Scriptures, to missionaries, free of cost, the missionaries usually giving them to the people gratis. A question as to the wisdom of this policy was then raised, as it was evident that large quantities of Scriptures and tracts found their way into the *bāzārs* where they were sold as waste paper. The result of the discussion was that the policy of selling almost all the books at a nominal price, just enough to prevent their being purchased as waste paper, was adopted. It was expected that the number of books distributed would be much less than in previous years, but as a matter of fact the largest number of volumes (187,000) ever printed in a single year at Ludhiāna was issued in 1872. In 1873 the semi-religious newspaper the *Nūr Afshān*, was started by the Rev. E. M. Wherry. At first it contained only 4 pages of reading matter, at first in Urdu, but was soon enlarged to 8 pages, and later it became an anglo-vernacular paper with 24 pages, 8 of which are in English. It has now a weekly circulation of about 500 copies, and is read by all classes in the principal towns of the Province as well as in some distant cities of the Empire. Though a religious journal edited with special reference to the Muslim and Hindu controversy, it depends in part on non-Christian patronage, and, with the aid of an annual grant of paper given by the London Religious Tract Society, it is supported at little cost to the Mission. The whole number of Scriptures and portions printed since 1834 in Urdu, Hindi, Panjābi, Persian, Kashmiri, Sindhi and other languages or dialects cannot be precisely determined, but at the end of the first half century in 1884 the late Dr. Newton estimated the total number of pages printed at 267,000,000. (History, American Presbyterian Missions, India, p. 48.)

"The present European staff is as follows:—Four missionaries and their wives, 4 unmarried ladies, 7 native ordained ministers, 17 native unordained preachers, 20 native Christian teachers and 10 non-Christian teachers. Since 1890 the Mission Press has been leased to Mr. M. Wylie, a native Christian gentleman, who has enlarged the plant at his own expense and is introducing steam-presses capable of increasing the output by at least tenfold. This arrangement practically releases one European missionary for other forms of Mission work.

"The influence of the Mission upon the people of the town and Province has been considerable. A large proportion of the men in the town are now able to read and write the vernaculars, and multitudes can speak or read the English language as well. Pupils of the Mission are found

many offices in the Punjab, and the first native Civil Servant (Covenant) of the Province was educated for College in the Mission High School. Mission Girls' and Zenána Schools were for many years carried on by the missionary ladies, and to these have now been added many others under Hindu, Muhammadan and Government superintendence. Similarly three High Schools, in addition to the two Mission High Schools already noticed, have been established, viz., the Municipal Board School, the Arya and Mámia High Schools. The result of the school work and the influence of the Press have been the awakening of thought in many minds. Prejudices against the Christian religion have been softened; while a fair degree of success in the way of conversions has been obtained."

Miss. M. R. Greenfield has kindly supplied the following account of the Ludhiana Zenána and Medical Mission:—

Ludhiana Zenaná and Medical Mission—"This Mission was begun in 1867 by the Society for Promoting Female Education in India and the rest, which, at the invitation of the Missionaries of the American Presbyterian Mission, sent Miss Jerrom to carry on Zenána and School work in this city. A Christian Girls' Boarding School was built, and carried on for many years, till financial difficulties compelled the S. F. E. to close it. This building has now been sold to the Committee of the North India School of Medicine for Christian Women, for an account of which see chapter III, Section I below.)

"Medical work was begun in 1875 among Zenána and School pupils and became so popular that in 1881 the City Dispensary for Women and Children was opened, followed in 1886 by a Branch Dispensary in Gill and in 1897 by another Branch Dispensary in Phillaur. The Charlotte Hospital for Women and Children was opened in February 1889 and has 30 beds. In 1903 there were 655 in-patients treated in this Hospital; and an aggregate of 17,859 visits to the Dispensaries. On the dissolution of the S. F. E. in 1899 the sole responsibility of this Mission devolved on Miss Greenfield, who had been in charge of it since 1879. It was, and is, dependent for support on friends of the work to whom an Annual Report has been submitted since 1880. The present staff numbers eleven ladies, assisted by able women, Zenána and School teachers, nurses, compounders, &c. In addition to the Medical, Zenana and School work is being carried on in the city and District."

For further particulars regarding Mission work in the District Miss Greenfield's 'Five Years in Ludhiana,' 1886, may be consulted.

Table 17 of Part B. shows the various orders of occupations followed by the people as given in Census Table XV to which reference must be made for further details. The figures in the margin show the distribution of the whole population between the towns and villages, and the numbers of actual workers, agriculturist and partially agriculturist, in the District.

Only those of the workers who are agriculturists pure and simple are returned under that name; many, however, of those returned as partially agriculturists depend in great measure for their livelihood upon the yield of agricultural operations,

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Population.

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Occupations of the people.
Table 17 of Part B.

Total population.	Urban.	Rural.
678,097	86,966	586,131

Total actual workers.	Agriculturists.	Partially agriculturists.
263,155	187,806	4,206

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Population.

Food and meals.

In the cold weather the food of the common people consists of cakes (*chapāṭṭi*) made of *jowār* (millet) or of maize, a mess of *dāl*, or pottage of *moth* or *māsh* (pulse), with some green *sarson* or gram cooked for vegetables (*sāg*). With this is drunk *lassi* or butter-milk. In the hot weather bread made of wheat or wheat and gram mixed (*berra*) is eaten instead of maize or millet, with *dāl* or pottage of gram. A man working in the fields will eat one small meal, generally the leavings of the previous day, with some *lassi* in the morning after he has been working a few hours, and a heavy meal at noon. This food is brought to the field by the women or children. If he is tired and hungry in the afternoon, as he generally becomes in the long days of the hot weather, another small meal is taken about 4 or 5, and the day's labour is crowned with a heavy meal by way of supper in his house after dark. An able-bodied man working in the fields all day can eat upwards of a seer of grain made into cakes (if he has nothing else to eat with it), the allowance for each woman and child being half seer or less. Vegetables of all sorts, pumpkins, carrots, and radishes, &c., are eaten when in season, and the amount of grain consumed is then less. The Bét people grow and eat *kaddus*, *kakris* and radishes, while in the Dhāia carrots, radishes and green *sarson* are the usual form of vegetable. The Dhāia people are very fond of a mess of Indian corn meal (*ālan*) and carrots or *sarson* mixed, the grain being only about one-third of the whole. On the occasion of a marriage or other ceremony superior food is consumed, and a great deal of sugar in some form or other (*gur*, *shakar*, *khand*, &c.).

The following note regarding the food of the people was furnished by the District authorities for the Famine Report of 1879:—

Wheat, gram, barley, *jowār*, Indian corn, form the staple food of the people of this District. The average consumption of grain per annum by a family of five persons is 45 maunds for agriculturists, and 38 maunds 80 seers for residents of towns. Agriculturists eat very little wheat, but live on gram, barley, maize, and *jowār*. In June wheat, barley and gram is consumed, and in November *jowār* and maize.

The Jat eats meat of all kinds, except beef and venison, when he can get it. Fish is considered inferior food and people who eat it are looked down upon, though not outcasted. Hindus avoid goat's milk in the *shrādh* days, and no one but a Brāhman drinks the milk of a cow with black nipples. In fact such a cow is always given to a Brāhman. The use of spirits and drugs is very uncommon amongst the agriculturists, who are a most frugal people. The Garewāl Jats used to have a reputation for using opium and *post*, but the custom is disappearing with the last generation. The other Jats and the Bét people appear to be free from vices of this sort, except that the latter indulge to excess in smoking tobacco.

In the towns the Sāds and some of the lower classes from down-country consume a great deal of spirits; but the ordinary Hindu and Muhammadan still considers it a sin to do so.

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Population.

Food and meals.

The Civil Surgeon writes: "Infants are sucked at the mothers' breasts until they are 6 or 9 months old, great care being taken that no other food is given. In the 6th or 9th month a day is fixed on which a ceremony called *khichatī* takes place, when soft food such as rice cooked in milk is put into the child's mouth. Thenceforward the child is occasionally fed on soft food, besides milk. When a year old it is regularly fed twice a day with *dāl kichari* and milk. The feeding of children over one year old is not so carefully looked after, and the result is that dyspepsia, dysentery and diarrhoea carry off large numbers of them." There is, however, nothing in this account which explains the excessive mortality among female infants as compared with male.

The dress of the people does not differ materially from that of the other Punjab plain Districts. The Hindu Jat generally wears undyed clothes (one can scarcely call them white), made of home-spun cotton stuff. They consist in the simplest form of three articles, a turban of coarse cloth, a waist cloth (*dhoti*) and a *chidar* or cloth worn over the shoulders, the last two being made of *khadar* or *dholar* rather thicker stuff. These, with a pair of shoes made by the village *chamīr*, constitute the simple and inexpensive wardrobe of nine-tenths of the Jat population for the greater part of the year. A Sikh substitutes drawers (*kaekh*) for the *dhoti*. On the occasion of a wedding a somewhat better dress is borrowed from a neighbour, who has been extravagant enough to purchase it, and some colour is shown in the *pagri*, the white cloth being tied over one coloured yellow (*barsādi*) or some shade of red (*karsūlkhī*, *gulār*, &c.) or green, or both are coloured. The people coming from the Jangal with carts affect these coloured *pagris*, and the mixtures are often tasteful. In the winter the Jat has a blanket of wool, if he can spare Rs. 2 to buy it; otherwise he has a *dohar* or *chaulāhī*, a sheet of very thick cotton stuff, double weave. In the latter case his outfit costs about Rs. 3. A well-to-do Jat will have better stuffs and wear a short tight-fitting waistcoat (*kurta*) and an *anga* or *angarkā*, or loose long one over this and a pair of *pajāmas* of country or of English cloth, his turban also being made up of two pieces (a *rafā* on the top of a *pagri*) of superior cloth, often coloured. If he is a dandy or wants to appear better than his fellows, he will wear a black or coloured coat, made of thick or thin English stuff (brocade or alpaca) according to the season; but this is a recent fashion, and the garment is called a "coat." *Chogas* are also worn.

Dress: Hindu Jats, men.

The Jat women wear *pajāmas* (called *suthan*) made of *susi*, coloured cotton stuff, and a *chidar* worn over the head and shoulders, either coloured (young women) or uncoloured, made of *pāra* or

Jat women's dress.

CHAP. I. C. *dhotar*, thick or thin cloth according to the season. This upper garment when coloured may be of dyed cloth, or of *phulkári*, i.e., worked with silk flowers, or of *silári*, another form of silk work; most women also wear a *kurtá* or waistcoat like that of the men. When going to another village, they wear a *ghagra* or potticoat above the trousers, and a *cholí* or bodice of coloured cloth.

Jat women's dress.

Of the Muhammadans the Gújar and Aráin men wear a waist cloth (called *tahmat*) of uncoloured or more commonly of coloured cloth, or a *lungi* (a check or tartan). The *pagri* is generally white. A *lungi* is also worn over the shoulders, generally blue and white, or red and white. In the cold weather they wear a *khes* or *chan-tahí* of the same sort as the Jats. The women do not wear trousers, but a petticoat, generally of blue cloth, a *kurtá* and a shawl, also of blue cloth. The Muhammadan Rájputs dress in much the same way as the Jats, seldom displaying colours. Their women wear *pajámas*, a *kurtá* and a sheet (*chádar*) of white cloth. A well-to-do Muhammadan Rájput dresses in almost exactly the same way as a Hindu Jat of the same class.

Jewelry.

Jewelry is called *tagáda* throughout the District, the word *zevar* not being known. Amongst Muhammadans men never wear jewelry; and amongst the Jats only three pieces—necklaces made of gold and coral beads strung together (*máhla*), bracelets of gold or of silver (*kangan*), and rings of silver or gold with roughly set stones (*mundri*). The use of these is confined to such as are better off than the ordinary run; but a Jat will always borrow a pair of bracelets if he can on the occasion of a marriage. Boys up to 9 or 10 wear some ornaments round the neck. Jat women have generally a greater display of jewelry than Muhammadans, because they are fonder of show, and also because their husbands are better off and can afford to give them more. A Jat woman in a well-to-do village will turn out for a wedding covered with ornaments of silver, and here and there a piece of gold. The ornaments commonly worn are the same for all classes, except that Muhammadan women will not wear any on their heads. The following is a list of those in general use:—

Where worn.	Name.	Description.	Price.
HEAD	Chaunk	A silver boss worn on the top of the head	Rs. 9 to 15
	Phál	A smaller boss of silver, worn one on each side of the head over the ears.	1 to 2
BROW	Bandíán	A fringe of gold worn across the brow...	30 to 60
	Tavitríán	Amulets of gold worn hanging over the brow (six).	6 or 7
EAR	Dandíán	Earrings and pendants worn in the ears, made of silver.	5
	Bdídán with pipalcatre		7 to 9
	Dhedu with khumle or kámphúl.		12 to 15
	Bála ghungríedála ...		2 to 3

Where worn.	Name.	Description.	Price.
			Rs.
NOSE	Nath with chutti ...	Silver nose ring with gold pendant, worn in the side of the nose.	20 to 40
	Machli	Gold ring for the middle of the nose	10 to 15
	Lauri	A gold stud set into the side of the nose	1 to 3
NECK	Tandira or hys	Necklet of silver	15 to 25
	Mili	Necklace of silver beads	7 to 9
	Hawal	Ditto of supera joined together ...	15
	Chaukidu	Ditto of square pieces of silver ...	10
HAND AND ARM.	Gokra	Silver bracelet	20 to 30
	Kangra	Ditto	10 to 15
	Chakra	Ditto	20 to 60
	Phari	Ditto made of string beads of silver.	50 to 100
	Diallani	Armlet	10 to 15
FEET	Dialan, &c.	Silver anklets	15 to 20
FINGER	Anguloti, chhalla, mun li	Finger rings of silver	1 to 2

Jewelry.

The workmanship of this jewelry is of the roughest descriptions.

(The ordinary house of the Dhūin (belonging to a Hindu Jat) consists of a *deadhi*, or porch leading out of the lane. On one side of this the cattle are tied and fed at the *khudis*, or troughs made of mud; and on the other are the beds of the inmates; or, if the house is a good one, and there is plenty of room inside, the carts are kept here. The *deadhi* leads into an open courtyard (*sahn* in Hindūstāni here called *bera*) with the same arrangement as the *deadhi*, the latter being really used when it rains, and the cattle and men ordinarily preferring the open space. Facing the *deadhi* across the *bera* is the *dālīn* or verandah, in front of the rooms (generally two) which are really the house. At one side of the *dālīn* is the *chaunka* or *rasoi*, the place where the food is cooked; and at the other side is a *koti* or press, which is the store-room of the house. The people live principally in the *dālīn*; and the rooms (*kotri*) are used for storing grain and all valuables, brass-dishes, &c., and one for the agricultural implements. This plan can be traced in all the Hindu Jat villages; but, while in some of those in Samrāta Tahsil space is so scarce that the *bera* or courtyard is represented by a mere opening a few feet square in the roof, and the whole house is but one room, the *deadhi* and back rooms having been united, in the Jagmūn Tahsil and Jangal villages the houses are very commodious, the courtyard wide and the *dālīn* backed with four or five rooms. In Samrāta the village site cannot be extended, and has to accommodate a much larger number of people than it used to. Many houses will be found to cover a space not more than 10 or 12 feet wide, and about 20 deep; and in this are crowded the family and the cattle. In Jagmūn and the Jangal there is nothing to prevent the people spreading out, and they are continually doing so, often themselves

Houses: Internal arrangement, Hindu Jats.

CHAP. I. C. keeping to the dwelling-houses inside and making a walled enclosure, with a substantial shed, for the cattle outside of the site. In the crowded villages the tops of the houses are much used; and for getting upon them a strong wooden ladder is kept in the lane outside the door, leaning against the wall. Every house has one of these, and the result is to make the passage through some of the villages very awkward for a horseman. The *charri* and maize stalks kept for fodder are stored on the top of the houses.

Houses; Internal arrangement. Hindu Jats.

Hindús consider houses unlucky when they broaden towards the front. These they call *Sher-dahm* or *bag-mukha*, those that broaden towards the back *gamukha*—are lucky. A house should have an even number of sides, an odd number being unlucky. Dwelling-houses should open to the south, but shops need not do so. Almost all the Jat tribes build an upper story or *chaubara* but the Nagra Jats of Gamrila consider that such story brings bad luck. When an upper story is built the beams and rafters of the upper rooms must not cross those of the lower. The rafters are named after the three gods Basturáj (god of houses), Indar (god of rain), and Yam (god of death), the first rafter being called *raj*, the second *ind*, the third *yam*, the fourth *raj* again and so on. The rafters should end with the one called *raj* as this means prosperity, if the last rafter is called *ind* the house will leak, and no serious objection is taken if the rafters end with this, the second name of the series. If however they end on the last of the series, *yam* adversity and death are inevitable.

When a family enters a house that has been vacant for some time *bastu puja* is performed, and if the house has never been used before the ceremony called *griah pratishtha* Hand-prints (*thápa*) on a well are signs of a joyous event.

Houses of Muhammadans.

The Muhammadan houses in the Bét have no *deodhi* but merely an open court surrounded by walls four or five feet high, into which the *kotri* or house opens, generally without a *dalan* or verandah. The cooking place, called *chuliani* is roofed separately. On the bank of the river where there is constant danger of the house being washed away, the people live in huts made completely of thatching (*jhao* or *dib* grass), or four walls of mud have a thatching of this on the top of them.

Furniture.

The furniture of the houses is simple, and consists of a few beds, as many low chairs (called *piri*) as there are women, spinning wheels (*charkha*), cotton gins (*belna*), and a *chakki* or hand-mill for grinding corn. The women sit on the chairs when spinning, &c. The farming implements are all kept in the house. The grain is stored in the *koti*, which is a press made of mud against the wall, or in a *bokhari* which is half sunk in the wall. These presses have an opening with a wooden door in the upper part, and things are put in or lifted out of them. The *bharola* is

a large cylinder of mud, used for storing grain only, with an opening at the bottom, through which the grain is allowed to run when required. These appliances are made by the women. In many houses wooden boxes will also be found, being used for storing clothes principally, also round ones of leather called *patiar*.

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Population.

Furniture.

The cooking and other utensils of the Hindús are almost entirely made of brass, the only ones of earthenware being the water jar (*ghara*) and a cooking pot for vegetables (*tāori*). The common dishes are a *prāt* or basin, in which the flour is kneaded; a *gadwa* or *lotah*, for water; a larger vessel of the same shape called *dolui* in which water or milk is kept for use; *batlohi* a larger vessel, and a *gāgar*, larger still, made either of iron or of brass; a *thālī* or plate, from which the food is eaten; and a *katora* or shallow cup from which water or milk is drunk. These dishes are all of brass. The bread is cooked on the common *tawa* or griddle of iron. *Kand* is a small cup of brass; *karchi* a spoon of brass, wood or copper. These with a *chimta* or tongs, for arranging the fire, and a *sandāsi* or instrument for lifting a *lotah* off the fire, make up the usual kitchen utensils of the Jat. Taken altogether they represent a good deal of money. The Muhammadans use an earthenware cooking pot, which they call a *hānvi*. Their other dishes are of earthenware, or of copper tinned amongst the better classes, and have different names from those of the Hindús. They use a *kundālī* or basin for kneading; a *tabākh* or plate for eating out of; a *piāla* (Hindu *katora*) or cup for drinking, made of earthenware. The copper dishes used are a *thālī* or plate, a *katora*, a *gadwa* or *lotah*. The *tawa* or griddle is of iron, like that of the Hindús.

Utensils for cooking and eating.

It is not necessary to give in detail the ceremonies and rites attending the death of a Hindu. These are observed by the Jats more or less fully; the body is burned and the *phūl* or *ast*, i.e., the partially consumed bones of the hands, &c., collected and sent to the Ganges in charge of a Brāhman, who receives a small fee in addition to his expenses, and also takes 8 annas or Re. 1 to the *īrath parohit*, or Brāhman on the spot, who in return for this throws the bones into the Ganges, and notifies this fact to the relative by letter. The other relatives of the deceased go about their work after three days' mourning; but the son or other relation whose duty it is to perform the obsequies is shaved and maintains the *pātik* or period of purification for eleven days (Hindu Jats). After seventeen days the mourning is over, and the chief mourner celebrates this by a feast to the relations and to the Brāhmins, the event being called a *hanyāmah*. Large sums are sometimes spent on this occasion. Like other Hindús the Jats keep the *kanāgat* or *sarād*; and on the day that corresponds with that of the decease of the relation whose obsequies he has to perform, the chief mourner gives food to the Brāhmins before he or his family eat any.

Funeral rites and ceremonies.

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Population.

Amongst the Muhammadans the ceremonies are simpler. The body is buried with the service enjoined in the Qurán. On the third day and again on the 40th the chief mourner distributes alms (*khairát*); and on the first of these occasions prayers are offered for the deceased.

Daily life
and works
Amusements.

The daily life of the ordinary cultivator is perfectly monotonous though perhaps not more so than that of any farm labourer at home, rest succeeding toil for most days of the year. A marriage or a fair gives an occasional diversion. The people of the western parts have much more variety and less toil. The youth of the Jagraon and Jangal villages have several games, the principal of which are *sawmchi* and *kabaddi*. In the first of these, which is played throughout the Punjab, one man runs backward, and two follow and try to catch him, he striking them off with his open hands. *Kabaddi* is described in Forbes' Dictionary, and is a sort of prisoner's base. Wrestling is not common. More intellectual amusement is sometimes found in listening to songs sung by one of the people, or by itinerant singers (*Mirásis* or *dhdís*), who recite the tales of 'Hír Ránjha,' 'Sassi Punu,' or such others to the accompaniment of a fiddle (*sáranj*) or a tambourine (*dhad, douru*). But it is only in the rainy season that the ordinary cultivator has time to listen to these, for he is generally much too tired by the evening to think of anything of the sort. Occasionally a body of Nats or Bázigars (strolling acrobats) visit a village, and the people will collect to see the exhibition. But it cannot be said of the agriculturist of the District, Hindu or Muhammadan, that he is fond of any sort of amusement, for his hours of idleness are few, and time is never heavy on his hands.

Divisions of
the day.

The divisions of the day are as follows:—

Amratvela	... Sunrise.	Dindhala, Tijápahr, Afternoon.
Cháhvela, lussivela	Morning.	Laudevela.
Rotivela	... 10 to 12 o'clock.	Athun Takála ... Evening.
Dopahr	... Noon.	Dhandulkán ... Dusk.
		Rát ... Night.

An account of the months will be found in the chapter on agriculture.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture.

In the immediate vicinity of the river is the *mand* or *kachcha*, a strip of land annually flooded. Something occurs to divert the force of the river from a certain point, and when the floods subside, a shallow deposit of silt is found covering what was before an expanse of sand. The accumulation of silt goes on for a year or two, being assisted by the growth of *dib* grass (*Eragrostis cynosuroides*) which is generally followed by *pilchi* called here *jhao* (*Tamarix orientalis*). When the deposit is about six inches in depth the land is gradually reclaimed. The formation of this deposit is by no means uniform. A few years may leave three feet of first rate soil or the deposit may remain too shallow for cultivation and apparently good land is often abandoned by the people after a trial. The action of the Sutlej in this way appears to be mostly beneficial. The *mand* tract of the first 20 or 30 miles is probably one of the richest pieces of land in the country, and with the very slightest labour magnificent crops are raised in what is really virgin soil. Lower down to the very end of the District the silt is also most fertilizing, although the crops are generally of an inferior class. The river though a powerful is a capricious agent, and the saying '*Ek sāl amīr, ek sāl faqīr*' applies to the inhabitants of this as of any other riverain tract. The cultivator may find, when the floods have subsided, that barren sand has taken the place of his fertile fields, and that he owns no land that will yield anything. In the older or *pakka* Bét the process of formation ceased long ago and the deposit of soil is generally three to five feet in depth, though in places the old river sand actually appears on the surface or is just concealed by a coating of soil. The soil of the *mand* is generally a stiff, moist loam of dark colour; and that of the *pakka* Bét of the same character, but drier and of a lighter tint, the proportion of clay being considerable. There is a great difference between the productiveness of the first 10 or 15 miles of the Bét and that of its western part, but this is perhaps due to the heavier rainfall in the former rather than to the quality of the land. The Bét is everywhere cut up by streams which convey the drainage to the river. In the rains these overflow and flood the country; but they are mostly dry for the rest of the year. In such a damp tract it was to be expected that in places impeded underground drainage should produce *kallar* or soil so impregnated with salts as to be barren. There is some of this along the Budha Nāla, and it appears here and there all over the Bét, and patches of cultivated land may be found in which the salts have prevented the growth of the crop; but the evil is not widespread. It is worst about Nūrpur in Ludhiāna and in the adjoining part of the Jagrōn Bét, where the course of the

CHAP. II. A.

Agriculture

General
agricultural
conditions.

Soils in the
Bét.
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CHAP. II. A. drainage lies in places away from the river, and the water oozes out just under the high bank.

Soils of the
Dhāia.
Gordon
Walker, S. R.,
§ 9.

In the neighbourhood of the high bank the upper soil is a poor light sand, shifting under every wind, and blown into hillocks. There is a good subsoil, however, and this will account for the very fair crops that are raised out of what appears little better than a wilderness. This sandy tract extends inland 4 or 5 miles, the surface getting gradually more even and the soil improving. South of it in the main portion of the uplands, every variety of soil will be found, from a very stiff clay to the lightest of sand. In the half of the District east of the Māler Kotla road the prevailing soil is a stiff loam of darkish colour, with a good deal of clay, while to the west a much larger portion is light loam or sand. But in both parts sand occurs, though it is as described in Ch. I, Sec. A, confined in Samrāla to two parallel ridges, while elsewhere sand-hills are scattered all over the face of the country.

Popular
classification
of soils.
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Walker, S. R.,
§ 97.

There are a number of soils recognized by the people, and with appropriate names. Our Regular Settlement introduced an elaborate classification, but the names used were known in the country before this. The land round a village site is referred to as *nīdī* because of its situation even in the Jangal villages, where there is no irrigation, and no soil so designated in the Government papers. *Dākhar*, applied to hard soils, is a term that has been in use from time immemorial in the District. In the uplands the Jat will divide his land into *senju* (irrigated) and *māru* (unirrigated). The latter he will, in speaking to a revenue officer, describe as *tibba* or *rēt*, and sometimes as *budhi* if there is any appearance of sand to justify him; or, if the soil is a good even loam, he will tell you it is *pīlak* which is a very coarse cakey soil, almost barren, and worse even than sand. If it is a good dark stiff soil, he will tell you it is *rarra chilān* or *kallar*. In a village with light soils the people will speak with apparent envy of the *dākhar* or clay loam of some other village, where the crops are so good; while the owners of this latter sort of soil sigh for the light lands (called *resli*) of their neighbours, which required little ploughing, and where the crops spring in the driest of years. In the Bēt the people speak of *mand* or flooded land; *rakar* or *kallar*, hard land yielding little; *passi*, or soil in which the sand is very near the surface.

Classification
adopted in
former and
present Set-
tlements.

In the Regular Settlement the terms used were *nīdī* or land adjoining the site and heavily manured; *dākhar*, or hard clay soil; *rausli* or ordinary loam; and *bhūr* or sand. These when distributed over the irrigated and unirrigated lands gave much too elaborate a classification. Thus in the Dhāia there were these classes of irrigated lands: *Nīdī chāhi*, *dākhar chāhi*, *rausli chāhi*, *bhūr chāhi*, and finally *mohitā chāhi*, or unirrigated land capable of being watered by a well. Of the Revised Settlement Mr. Gordon Walker wrote:—

"We have simplified the classification as far as we could, and have divided all lands for assessment purposes into—For the Dhāia: (1) *nīdī*

chāhi or first class irrigated land adjoining the site; (2) other well lands; (3) unirrigated *dākhar*, or *rausli*, i.e., loam; and (4) *bhūr* or sand. The first of these is an artificial class, but the division of unirrigated lands is a broad distinction, which the people themselves recognize. In the Bét no natural classification was attempted; but the lands were recorded as (1) manured and ordinarily bearing two crops (*dofasli*), and (2) unmanured, bearing one crop (*ekfasli*). These divisions are quite enough for practical purposes, and I do not think that anything would have been gained by attempting a more elaborate classification. In the uplands I began by having 3 classes of unirrigated lands; clay, loam (*dākhar*), sandy loam (*rausli*) and sand (*bhūr*); but further experience induced me to combine the first two. In the Bét there is great uniformity of soil. The only variations are when the land is newly formed (*mand*), where it lies low and is moist, or where the sand is near the surface (*passi*)."

CHAP. II. A.
Agriculture

Classification adopted in former and present Settlements.

In the uplands the lighter soils prevail along the high bank and to the south-west of the District, while those of the eastern portions are much stiffer. Putting irrigation aside, the best soil is that which best suits the rainfall. A hard *dākhar* soil requires a great deal of rain, which it generally gets for the Kharif; but even this crop suffers from breaks in the rains. But the most critical period of the whole year is the time of the Rabi sowings. It is well known that a clay soil is capable of absorbing a much greater amount of moisture than a sandy one; but the former requires a very heavy rainfall to saturate it thoroughly, and dries much more easily, which is a very important point in this climate. *Dākhar* land requires to be thoroughly moist before ploughing is possible at all; and even if it has been reduced to a good tilth, and the rains have stopped too early, it will often be found to have lost all its moisture; and the cultivator knows he may spare his seed, for it will not germinate. If the moisture for sowings is good, and if the usual winter rains do not hold off and are also sufficient, the produce of *dākhar* will be much heavier than that of any other soil; but it is seldom that all these contingencies turn out as the cultivator would wish them to. On the other hand *rausli* or sandy loam is very safe for the rain crops. It requires little ploughing; and, though not capable of holding so much as *dākhar*, retains moisture in the subsoil much better. For weeks after *rausli* land has been ploughed and rolled preparatory to sowing, it will be found that there is good moisture at a few inches from the surface. Thus the best soil of the District for rain cultivation is the *rausli*, for it is never without a crop; while, even in the Samrāla villages with a higher rainfall than elsewhere, we find that every 4th or 5th year a great part of the unirrigated land has no crop, because sowing was impossible for want of moisture. Many villages have both light and stiff soils in their area; and this is the most desirable combination. *Bhūr* is often called sand, but it is really a shifting and sandy soil on a good subsoil. *Bhūr* lands are poor, and the crops on them are in the most favourable years rather weak, but they have the advantages of needing almost no tillage and retaining what moisture they get

Comparison of the various soils.

CHAP. II. A. most tenaciously in the subsoil. They suffer, however, in a year of heavy rainfall, and in the villages along the high bank the crop is generally best when that of the lands further inland is drying or when no sowings have been possible.

Bad soils. In the Bét, *reh* or the saline efflorescence, due to impeded underground drainage, is common along the Budha Nāla, but not elsewhere, except to the west of Ludhiāna. In the neighbourhood of Nūrpur barren patches will be found in the wheat fields; while further west, in the villages surrounding the plain of Aliwāl, the surface is encrusted with it, the land being apparently water-logged, as is proved by the large area under water which has oozed out of the ground just below the high bank under Bharowāl. Elsewhere in the Bét and in the harder soils of the Dhāia, the land may show a tendency to saltiness, specially in drainage lines, this being evident from the failure of the crop to germinate; such soils are called *chilan* or *kallar*. *Pilak* is soil of a deep yellow colour, more or less unfruitful, and distinguishable by its tendency to cake. It appears to be composed of a large grained coarse sand, like gravel; and is the worst of all Dhāia soils.

*Agricultural
calendar.
Gordon
Walker, S. R.
§ 96.*

The agricultural year begins with the *Nimānia*, which is the first of the half-monthly fasts of the Hindūs, and falls about the 15th June. Lands are rented and accounts cleared up by this date, and generally a new start made for the year. Most of the land has been enjoying a rest of 2 or 3 months, the exceptions being where sugarcane, some of the cotton, and patches of tobacco and vegetables round the wells occupy portions of it. The monsoon breaks from 10 to 20 days after the *Nimānia*, towards the end of Hār; and agricultural operations commence at once with the sowing of the various autumn crops, except the cane and cotton which are already in the ground. Falls of rain at intervals during July—September bring the autumn harvest to maturity; and in September the final ploughings for sowing the Rabi crops (the land has been carefully prepared before) commence. From the middle of September to the end of October the Rabi sowings go on, and from the end of October to the middle of November the Kharif grain crops are reaped, and the cotton pickings begin. This period of two months (15th September to 15th November) is much the busiest time for the cultivator. If the rainfall has been good, the Rabi sowings are completed early in November; but, if the rains have ceased too early, and there is not a sufficient amount of moisture for the sowings, they go on into December, and a late shower in October or November is then of the greatest use. The benefits of a fall at this time are celebrated in the popular couplet:—*Je mính pia Dīwālī, jia plus, jia hālī.* 'With rain at the Dīwālī (end of October), a worthless fellow and a good cultivator are on equal terms'. The Rabi crops are brought on by showers at two periods of the cold weather, about Christmas and towards the end of February; and reaping begins from the Baisākhī day (1st Baisākh, about April 15th), and the threshing is

completed early in May. The sugarcane crop will not fit into the regular round of the farmer's year, and requires a special course of its own. It is sown in March, is cut and pressed after the middle of November, when the other Kharif harvesting and the Rabi sowing have been finished. Cotton is sown before the regular Kharif seed time, but it fits into the harvesting season, being picked at intervals during November—December.

CHAP. II. A.

Agriculture

Agricultural
calendar.

The following is a calendar showing the ordinary round of agricultural work of the year :—

No.	NAME OF MONTH.		State of Agriculture.
	Vernacular.	English.	
1	Ghet ...	March-April ...	Cane planted up to 15th. Cotton sowings all through the month; also melons up to 15th. Wheat crop irrigated once; and if rain falls, unirrigated lands ploughed for next Rabi. At the end of the month sarson and then barley reaping begin.
2	Baisákh ...	April-May ...	All Rabi crops ripe; gram, <i>berra</i> , wheat, reaped first in unirrigated and then in irrigated lands. Threshing begun. Cotton sowings and cane watered all through the month.
3	Jéth ...	May-June ...	Threshing completed, and grain and straw stored. Cotton sowings and cane watered.
4	Hár ...	June-July ...	Cotton sowings completed by 15th and cane watered. Rains commence by the middle or end of the month; and one or perhaps two ploughings for the autumn unirrigated crop given; and one in the land intended for the Rabi, <i>san</i> sown, and <i>moth</i> , <i>charri</i> , etc., sowings commenced.
5	Sáwan ...	July-August ...	Maize sowings commenced, and all Kharif sowings should be completed by middle of the month. Then the ploughings for the Rabi commence, and three or four given. Kharif well crops watered if necessary.
6	Bhádón ...	August-September ..	Ploughings for the Rabi and Kharif crops watered if necessary.
7	Assoj ...	September-October	Rabi sowings begin in unirrigated lands, Gram from 1st to 15th, and then <i>berra</i> (wheat or barley with gram).
8	Kátak ...	October-November	Rabi sowings continued and completed, the irrigated lands last of all; and by the middle of the month Kharif harvesting commences. Cotton picked all through the month. Kharif crops watered in these two months as necessary.
9	Magar ...	November-December	Late Rabi sowings. Kharif crops threshed in first half of the month. Cotton pickings go on; and cane pressing commences towards end of month.
10	Poh ...	December-January	Cotton pickings completed, and cane cutting and pressing goes on. Rabi crops irrigated.
11	Mágh ...	January-February...	Cane cut and pressed; Rabi crops watered. Lands ploughed for cane and for next Rabi if rain falls.
12	Phágan ...	February-March ...	Rabi crops watered; cane and cotton sowings commence from the latter end of the month.

CHAP. II. A. The area that can be worked by a pair of bullocks depends on a variety of circumstances. Thus in the Bét the cattle are very poor, and cannot cover much land; and besides this a great part of the area in the upper Bét is cultivated twice every year. In the uplands it is the wells that make the difference, and, of course, the superior cultivation at them. In the Bét it appears from the returns that there is a pair of bullocks to every 6 or 7 acres of cultivation; while in the eastern and highly cultivated uplands the average is 8 or 10 acres; and in the Jangal it is about 17 to a yoke.

Particular
operations:
ploughing.
Gordon
Walker, S. R.,
§ 107.

The operations of agriculture differ in the various parts of the District according to the crops grown and the presence or absence of irrigation. In irrigated lands preparation of the land for a crop by ploughing can begin at any time. The field is flooded and allowed to dry partially, and then ploughed 5 or 6 times in succession. This is always the method of preparation for maize and wheat; but for cane the land is fallow (*sānwa*) during the cold weather; and it is often ploughed like unirrigated lands with the aid of the winter rains. For cane it is said that 8 or 10 ploughings are necessary, and as many as 15 or 20 may be given. Maize generally gets 5 or 6 and wheat, 4 or 5 in irrigated land. Where the two years' course is followed in unirrigated lands, there are 3 recognized seasons for ploughing. When the rain falls in Māgh (January-February) the field from which a crop has been taken in October is ploughed twice in opposite directions and left open to the action of the elements. If subsequent showers fall the cultivator may plough it again; but he has seldom time to do this, at all events where sugarcane is grown. The next ploughings commence when the rain falls in Sāwan (June-July); and the land then gets 3 or 4 at intervals, being reduced to a good tilth, and then smoothed with a *sohāga* to keep the moisture in. In Bhādon, when the time for sowing approaches, one or two more ploughings are given according to the nature of the soil. The cold weather ploughing is well recognized by the people as the most important operation of all. The great increase in the fertility of the soil produced by its exposure to the air is easily explained on chemical grounds. The following popular couplet describes the value of the ploughings at the various seasons: *Sīāl sonā; Hār rūpa; Sāwan sāwan rāwan; Bhādon be baguchia: tain kiūn bāha thia luchiā, i.e.,* ploughing in the winter is gold; in Hār, silver; in Sāwan, indifferent; in Bhādon it is repentance: what is the use of your going about it, you lazy rascal? Where, as in parts of the Bét, the two years' course is not followed, winter ploughings are not possible. For the Kharif only a couple of ploughings are given in the Rabi stubble, the seed being sown with the second. Ploughing is always commenced in unirrigated lands a few days after the rain has stopped, when the land is beginning to dry, this condition being called *vatar*. Three bullocks are usually taken out to the fields for the work, one always being at rest. The plough does not generally go very deep; in the winter ploughing, 6 or 7 inches; but in those of the rainy season

the tilth produced is not less than 8 or 10 inches, the plough going deeper each time,

CHAP. II. A.
Agriculture

The Settlement Officer thus described the system of cultivation on wells in the Dhāia:—"The cane is planted (March-April) and watered at intervals. Then the fields for cotton are treated in the same way, and most of the crop sown before the rains in April-June. When the rains begin it is time to sow the maize, and this is done from the middle to the end of July in land prepared in the same way as for the other two crops. The maize fields are those nearest to the village and the richest, what the people specially denote as *niāi*, or land adjoining the site. The tilth produced by the preparation for these crops is very fine, being the result of successive ploughings and rollings. When the seed has been put down the field is banked off into small divisions (*kiāris*) with a rake (*jindra*) for the purposes of irrigation, each of these being flushed with water in succession. This closes the Kharif sowings in irrigated land. After the first one or two waterings the fields are in the case of all three crops carefully hoed, the cultivators working through them steadily in a line, removing grass and weeds and loosening the earth, which is apt to cake from the watering and stop the growth of the plant. The amount of irrigation which these crops receive depends on the character of the rains. The cane has to be kept alive through the hottest part of the year, but luckily it is the only crop to be attended to then. After the rains have commenced the well has to be turned on whenever there is a break, and the necessity is more constant towards the end of the hot weather. It is when these crops have grown to their full height that the Samrāla and eastern Ludhiana villages look their best, being surrounded to the distance of 200 or 300 yards by a magnificent growth of maize and cane eight or ten feet high. The maize is ripe by the end of October, and is reaped in the beginning of November. The sugarcane is generally ready for cutting about the beginning of December, and the cutting and pressing go on into March. The Rabi sowings of wheat and barley in irrigated lands are made in the beginning of November, either in fields near the site which have just borne a crop of maize or on more distant ones which have been lying fallow (*sānve*) during the Kharif. If there is not sufficient natural moisture, a watering is given from the well, and this is generally necessary. Several ploughings in succession produce, as in the Kharif, a fine tilth, and the seed is sown broadcast, ploughed in, and the land rolled and banked for irrigation. The crop gets one watering a few days after sowing, and others at intervals till within a short time of its ripening, the number of waterings depending on the amount of rain. The Rabi is off the ground by the end of April and is followed by small patches of tobacco, onions, &c., which grow in April-June; but most of the land not under sugarcane is left alone for two months till the rain falls. When land bears two crops in the year, (or the equivalent one of cane) it is called *dofasli harsāla*, i.e., bearing two crops

Cultivation
at the wells
in the Dhāia.

CHAP. II. every year. Where a fallow is usually given, the system is *ekfasi*
Agriculture *harsala*, i.e., only one crop in the year is grown. This description of irrigated cultivation will apply to villages in the Jagraon Tahsil if we cut out the sugarcane and cotton."

Other operations: sowing, Gordon
 Walker, S. R., § 108.

Sowing of the ordinary grains is done either broadcast (*chatta*) or by drilling through a tube (*lor*) into the furrows. The latter method is almost invariably employed in unirrigated lands, where it is desirable to get the seed well under the surface in contact with the moisture; but there is no fixed rule in the matter. In irrigated lands and in the *mand Bét* the sowing is broadcast. The people will tell one that in former times when there was plenty of rain this was the case everywhere. The Kharif crop is sown broadcast, more often than the Rabi. After sowing the furrows are generally left open, always so in the western parts; but in Samrila Tahsil the field is sometimes smoothed. Maize and cotton are sown grain by grain by hand. Maize, it is said, should be so widely sown as to enable a man to run between the stalks. The method of planting cane is described on page 118 below.

Hoeing.

Hoeing (*godi, gudna*) is done with a *ramba* or trowel, the worker going through the field in a sitting posture, carefully cutting out grass and weeds and loosening the earth round each plant.

Hedging.

The lands round the village site are always carefully hedged in the Dhāia with *kīkar* or *ber* branches fixed into the ground, and tied together with a rope of cane stalks which have been passed through the press (*thathe*). These hedges are strong, and keep out the cattle very well. They extend along the sides of the various roads leading to the site, and enclose the whole of the irrigated fields. At certain points there are openings with stiles to enable the cultivators to get to their fields. The people are more careful than in any other neighbouring District about keeping animals out of their fields. Each plot or collection of fields of sugarcane has a strong hedge of its own. The unirrigated lands are generally quite open, except in the Jangal villages, where the traffic is often kept to the roads by thick hedges of the prickly *mullah* or wild *ber*. In the *Bét* there is not much hedging of any sort, but the *nidi* lands are more or less protected according to the disposition of the people.

Cutting, stacking and threshing.

Cutting is done with a sickle (*dātri*). The cutter goes through the field in a sitting posture, laying down the handfuls as they are cut. These are afterwards tied into sheaves. Maize and *jowār* are collected in a stock (*mohāra*) in the field, the stalks standing upright. After a few days, as the cultivator has time, the heads are pricked off, the maize husked and collected in a heap, where they are beaten with a straight stick till the grain leaves the cob or head. The stalks are stored for fodder on the house-tops or elsewhere. In the case of the other grains the sheaves are collected in the field, the stack being called *lāhan*, and thence taken to the *khalwāra* or threshing floor at the village, generally on a cart,

The place selected for threshing is the hard, beaten ground, such as is found in the *goerah* of most villages. This is swept clean, and the crop is spread out on it in the form of a circle to the height of two or three feet, and the *phala* or thresher drawn round and round it by two bullocks driven by a man or boy sitting on it. By the action of the *phala* and the trampling of the bullocks the straw is broken up fine, and the grain separated from the heads and husk. The *phala* is a square frame made of four sticks, each about three feet in length, and joined at the corners. The inside is filled with *kikar* or *ber* branches, covered with one or two sheaves of corn, on the top of which the driver sits. For winnowing a breeze is required. The mixed grain and straw is first tossed into the air with a pitchfork (*salang*); and the grain separated from the straw. But with the grain a good deal of straw and chaff is still left; and to get rid of this the grain is taken up in a winnowing basket called a *chhaj*, and allowed to fall gradually from above the thresher's head, the wind blowing the remaining straw and chaff away from the grain. Of all the operations described in this paragraph this last is the only one which the cultivator does not invariably do for himself. The ordinary cultivating proprietor employs no field labour. His women bind the sheaves, and he does everything else himself; but it is the custom in places for the Chamár or Chúhra to work the *chhaj*. There is none of the waste on reapers' wages and other allowances, such as prevail in many Districts. Even the village menials receive but a scanty share of the harvest.

CHAP. II. A.

Agriculture

Cutting,
stacking and
threshing.

The implements at the command of the agriculturists are few in number and of the simplest character; but by their means the Jats, and few of the better cultivating Muhammadans, too, are able to show an agriculture that will bear comparison with that of most countries.

Agricultural
implements.

The plough (*hal*) universally used is the *mona* (see "Punjab Manufactures," p. 314), which is decidedly the best of the two patterns in use in the Province, being much stronger than the other. It is of course a primitive implement, with no mould board and no turning action; but it opens the soil to a depth of eight or ten inches, and produces a fine tilth. The various parts of it are called *mona* (the block), *thail* or *arli* (the handle), *phála* and *cháo* (share and coulter), *halas* (beam). The bullocks are yoked by a *panjāli*, or frame-work passing over their heads into which the *halas* is fixed. To the plough is attached, when necessary, a *por* or tube made of bamboo hollowed, with a leather mouth, through which the seed is drilled. Ploughing is followed by rolling with a *sohága*, a beam of wood to which the cattle are yoked, the men standing on it and driving. The *sohága* is also used in stiff soils for clod crushing. *Paráin* is the goad for driving the bullocks. *Jindra* is a rake without teeth, worked by two men, from one side with a handle, from the other with a rope. It is with this that the irrigated lands are ridged off into *kiáris* or plots for irrigation. The *hahi* or mattock is mostly

Agricultural
implements
and applian-
ces.Gordon
Walker, Esq.
§ 103.

CHAP. II. A. used in making the irrigation channels (*ādhi*). The hoeing is done with a *ramba* or *khurpa*, a trowel with a crooked handle. The crop is reaped with a *dātri* or sickle, and threshed with a contrivance called *phalla*, and winnowed by being thrown into the air with a pitchfork (*salang*) or from a basket called *tanjali*. The other chief implements are the *salang*, a wooden fork with two prongs used as above, and also for making up hedges, &c.; the *karā*, an iron rake or cutter, used in place of the *jindra* and worked with bullocks in very stiff soil for levelling, &c.; the *kohāri* or common axe for cutting wood; *gandāsa*, an axe or chopper with a long handle, the blade being a thin piece of iron about an inch wide and six inches long fastened to the end by two spikes of iron; a *gandāsi*, the same with a short handle for chopping fodder; a *gandala* or stick tipped with iron for making holes into which the branches set up in the hedges are set. The principal parts of the well-gear are the *chara* or bucket; the *lao* or rope with which it is raised; the *pāoni* and *kohir* wheel on which the rope works and fork in which it fits. Water is raised from tanks, &c., by a basket lined with leather worked by two men with ropes (called *dal*). The sugarcane press is called a *belna* or *kulhāri*, and a description of it will be found elsewhere. Small carts are used by most cultivators for bringing the harvest from the field, carrying manure, &c. They are of the ordinary pattern of country carts, but do not go beyond the village.

Agricultural
partnerships.

In practice 20 or 30 acres are cultivated by a partnership, which may be temporary, the land of the several proprietors being separately owned; or the holding may be really a joint one, belonging to a family containing five or six able-bodied men. A partner is called a *sānjihi*: the *sānjihi* may contribute only his labour, in which case he is called *jī-de-sānjihi*; or he may also contribute cattle, when he is called *sānjihi* simply. The share of produce that the *sānjihi* receives would depend on what he contributes, each man and each beast counting as a unit in the calculation. Thus a proprietor may have three bullocks and the *sānjihi* one; and they would together make up two ploughs in unirrigated lands. The *sānjihi* would in this case get two out of six shares in the produce or one-third; and the proprietor would probably pay the revenue and supply the seed, &c.; but this is a matter of agreement, and the terms vary a good deal. Sometimes several proprietors club together for the better working of their well land, jointly irrigating the fields of each in turn. It would not be possible for one man to take his own turn at the well, which requires at least four bullocks and three or four men at a time. This gives the result that large patches of cane, maize, &c., are grown, several fields being clubbed together for each crop. In the Jangal villages, where agriculture is in its simple stage, things are different. The division of the cultivator's labour is easy enough, and the task of cultivation is very light. From July to November the cultivator is more or less busy between sowing and reaping the Kharif, and preparing the land for and sowing the Rabi. But with the Rabi in

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the ground there remains almost nothing to be done till it is reaped; and after that absolutely nothing for some months. In Jagraon, where there is not much irrigation, the labour is also light. But in the highly cultivated villages of the east of Ludhiana and in Samraia, the work of cultivating a holding is incessant, and wearying alike to man and to beast. There is no rest all the twelve months except for a few days in the rains; and there is so much to do about the months of October-December that the cultivator often finds that he cannot get through it all; and loses his chance of sowing his Rabi in time, or neglects some other operation.

CHAP. II. A.
Agriculture
Agricultural
partnerships.

In the Dhāia unirrigated lands there is a very well established system of cultivation. To explain it, we must begin with land from which a Kharif crop has just been taken. When the rain falls in *Māgh* (Jany.-Febry.) the field is ploughed and left open to the action of the elements. If the cultivator has time, he may plough it again whenever there is a fall of rain, but it is not often that he can do this. When the autumn rains fall, ploughings again commence in July, and the land gets a number of them in succession, and is prepared for the Rabi sowings, having had a year's fallow, and being reduced to a very fine tilth by the final ploughings in September. Sowings ordinarily commence from the middle of September, the gram being the earliest crop in the ground, and being followed by wheat and gram (mixed), wheat, barley, in this order; they go on in ordinary years till the beginning of November, and till much later if the rainfall is bad. The fields are weeded at intervals, *piāzi*, thistles, &c., being carefully removed. The crop ripens in April, and harvesting begins about the Baisākhī day (10th-15th April), a little being done before that. When the monsoon rains begin, the land out of which this Rabi crop has been taken is ploughed once, and the Kharif pulses and millets sown in it is without further preparation, as none is really necessary. The Kharif ripens at the end of October. The course of cultivation sketched above extends over two years, in the first of which the land bears no crop, although really the Rabi of one year is followed by the Kharif of the next; but of course the whole of a cultivator's land does not go through the various stages at the same time. Part of it will be under crop at the time that the rest is enjoying a fallow. The manner in which the lands of a village are generally distributed amongst the community will be noticed in the Section on Tenures (Chapter III), each sharer having a portion in each of the blocks into which the lands are divided, and his field being scattered all over the area of the village or sub-division. It is obviously convenient for the people of adjoining fields to have their land under crop or fallow at the same time, and in fact the members of the community always pull together in this matter, with the result that the village area will be found mapped out into blocks of fields which are either cropped or fallow at the same time. In small villages there may be only two such blocks, but there are usually a good many. Besides the

Unirrigated
Dhāia culti-
vation. The
two years'
course.
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CHAP. II. A. advantage of the system as best suited for the land, it has others
Agriculture incidental to it, such as the convenience of being able to graze the
 cattle over a large piece of fallow, and the facilities for watching
 the crops.

**Other
systems.**

**Rotation of
crops.**
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 § 103.

This system of cultivation (which has been named *dofasli-dosāla*, or the two years' course, the land yielding two crops in two years) may be said to extend generally over the Dhāia; but in the light soils immediately over the ridge or high bank (the Lower Dhāia Assessment Circles) the area under the Rabi is much larger than that under the Kharif, because for various reasons the former found to pay better and a large proportion of the land is under Rabi every year (*ekfasli harsāli*). In the Bét and other places, where this course is not followed, there cannot be said to be anything resembling a rotation, for there is only one crop to be grown. In irrigated lands there is very little approach to what could be called a regular course, for the crops here too are limited. Still the people very seldom grow their sugarcane in the same field year after year; but prefer, if possible, to have it following cotton. Some fields have undoubtedly been producing maize followed by wheat or barley, for centuries one may say, but the area so treated is limited to the fields touching the site. An ordinary manured field will generally go through such a course as this:—

Year.	Rabi.	Kharif.
First	Fallow	Cotton.
Second	Fallow or fodder crop ...	Cane.
Third	Fallow	Cotton.
Fourth	Fallow or fodder crop ...	Cane.
Fifth	Fallow	Maize.
Sixth	Wheat	Do.

Outlying fields are not so heavily cropped as this; and those in which maize and wheat are grown do not generally bear cotton and cane. In fact the cultivation of the two sets of crops is kept quite separate on many lands. Of the total crops harvested in 1900-01 14 per cent. were grown on twice cropped land.

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 § 106.

In the Bét the *dofasli dosāla* system of cultivation is followed for unmanured lands in villages at a distance from the river: but even here the area under wheat is larger than that of the Kharif. In this case all the land in turn is generally put through the two years' course. Thus a field will bear a Rabi for three or four years in succession, and then this will be followed by a Kharif, to which will succeed a year's fallow. In the moister lands near to the river a Rabi is grown year after year. The unmanured Kharif crop is nowhere of much importance in the Bét. The newly recovered lands in the *mand* are ploughed up roughly the first year; and *massar* or some other poor crop sown, often without removal of the *pilchi* and reeds. Next year the land receives better tillage and is

cleared, the crop being a mixture of *massar* with wheat or barley; and in the third or fourth year wheat alone is grown, the soil having become quite clean. The Rabi in these new moist lands is often preceded by a Kharif of rice, *mīsh*, maize, &c. As a whole the agriculture of the Bét is much inferior to that of the Dhāia. There are no light soils like the *rausli* of the uplands, and the land requires much greater labour, and is naturally foul with weeds. Besides this the Muhammadan proprietors, except the Aráíns and Awáns, are generally rather poor cultivators. The fields immediately round the site, or at the wells where there is irrigation, are kept clear enough; but in the outlying ones the crop will generally be found choked with weeds, the result of insufficient ploughing and failure to attempt keeping them down.

CHAP. II, A.

Agriculture

Rotation of crops.

The usual complaints are occasionally heard about exhaustion of the soil; but they are not pressed upon one, and there is little foundation for them. When it is said that the land does not yield so much as it did 200 or 300 years ago in the time of Akbar or before it there is no reason for dissenting from the proposition. It was then only being brought under cultivation; and there was no necessity for cropping any of it regularly. Thus three out of the four kinds of land enumerated in the Ain-i-Akbari (Gladwin's Translation, Volume I, Part III) are fallow; and revenue was only paid for land when cultivated. The waste probably exceeded the cultivated area, and a new piece could always be brought under the plough when a fallow was required. The rates of yield given in the Ain are certainly high; but they are for the whole of India, and are not greater than would result if fallows were given to the land now. Thus the yield of wheat is set down at 9 to 18 maunds a *bigha* (our standard), and those shown in the margin are not after all very heavy, taking both irrigated and unirrigated. It was in the nature of things that when cultivation

Exhaustion
of the soil.
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had fully developed, a lower standard of productive power should be reached where manure was not used; but there is nothing to show that within recent times, such as we have information concerning, this standard has decreased. The well lands, we know, will yield according to the amount of manure put on them; and the system of cultivating the unirrigated is in most parts of the District sound, and not likely to cause deterioration.

From what is said in the Section on Tenures (Chapter III), about the constitution of villages, it will be evident that nothing resembling a farm according to European ideas exists, as it does in other parts of the Province where the land of a cultivator lies in a lump, generally round a well. The village is made up of a number of holdings owned by separate members of the community; and each owner has in his holding a share in every class of land situated in all parts of the village or sub-division. The operations have in the preceding pages been described separately, but every proprietor has to

Actual culti-
vation of a
holding.
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§ 111.

		Maunds.
Grain	...	7½ to 13
Gur	...	7½ " 13
Méng	...	3½ " 6½

CHAP. II. A. distribute his time and labour over the various crops, which are of every description, growing in his lands. Thus in the Samrāla upland a proprietary holding consists of about 6 acres of land, of which $3\frac{1}{2}$ (roughly) will be unirrigated and $2\frac{1}{2}$ irrigated. Of the former again half will be under fodder for the cattle and half under the common food grains; while of the irrigated land less than one acre will be under cane and cotton, and the rest under maize and wheat.

Agriculture
Actual cultivation of a holding.

Cultivation in the Bét; manured.
Gordon Walker, S. R. § 108.

In the eastern portion of the Bét there is no irrigation, but the soil is naturally moist, and the cultivation of manured land is of the same nature as that of irrigated land in the Dhāia, cane, cotton and wheat being the crops. The *nidi* area generally lies round the site, but not as a matter of course, for there are no wells to make it necessary that the superior crops should be raised in a fixed area, and we accordingly find that it is very often shifted. In fact two crops of sugarcane can be grown in any land that gets sufficient manure, though it is generally convenient to have these crops near to the village. Except for the waterings, the description of the irrigated cultivation of the Dhāia will apply to the manured lands of the Bét. In the western half of the Bét there is a great deal of irrigation, and the superior cultivation is all at the wells. Maize followed by wheat is grown as in the uplands, and there is also some very fine market garden cultivation, especially under the city of Ludhiāna, from which an ample supply of manure is drawn.

Manure.
Gordon Walker, S. R. § 110.

In the description of the use of manure as practised in the District, which was furnished for the Famine Report of 1879 (page 251), it was stated that 53 per cent. of the irrigated land was constantly, and 47 per cent. occasionally manured; while of the unirrigated cultivation only one per cent. of the irrigated area received occasional manure; that some 38 per cent. of the irrigated area grew double crops; and that the quantity of manure used per acre was 100 maunds in the land occasionally, and double that weight in land constantly manured.

The fields just round the site receive natural supply of manure by being made the receptacle of the village filth. The litter of the cattle is collected by the cultivators, each having his own heap, in hedged enclosures outside the site. The greater part of the droppings have been carefully removed for fuel, and the refuse consists of byre sweepings. By the commencement of the autumn rains these heaps have attained some dimensions, and the rains assist the decomposition of the mass, which is carted or carried in baskets to the fields intended for maize, spread over them and ploughed in. A top dressing is afterwards given when the maize has sprung up. For the Rabi following a little manure is also ploughed in; but the effect of that used for the maize lasts for the Rabi, as it is not really ready when put on, and some more is spread over the surface when the wheat is two or three inches out of the ground. The winter

collections of manure (November to March) all go for the sugarcane; and they are generally in very fair condition, having been rotting for four or five months, and exposed to the rain. Top dressings are also added till the cane is about three feet high. This description will apply to irrigated and to *dofasli* Bét lands alike. Unirrigated lands in the Dhāia never get manure, as they are much too dry to stand it. In those parts of the Dhāia which are irrigated by the canal manure is much used, and also in the western Jagraon and Jangal villages which have a magnificent supply. The manure is rather inferior according to our ideas as the most valuable part has been taken out; but it has a great effect on the soil, and is much valued. It would be impossible to raise cane or two crops in the *nidi* land without it. The refuse of the town of Ludhiāna is very fine manure. It is bought up by the Bét villages just below, in which there is some first rate market gardening done in what is really poor soil.

CHAP. II. A.

Agriculture

Manure.

Out of the total population of the District 370,329, or 55 per cent. are directly dependent upon agriculture, and of them 63 per cent. are actual workers, the remainder being dependents. About 22,000, or only 6 per cent. do not cultivate themselves but let their land on rent. The rest are almost all actual cultivators, cultivating owners numbering 274,526, occupancy tenants 3,886, tenants-at-will 25,211 and partners in cultivation (*sādhnji*) 38,415.

Population
engaged in
agriculture.

Only 4,200 persons are returned as agricultural labourers in the District, and of these only 1,543 are farm servants (*kāmās* paid monthly or half-yearly) and 2,657 field labourers paid daily wages. These figures are undoubtedly much below the mark.

Agricultural
labourers.

The subject of the employment of field labour other than that of the proprietors or tenants themselves, is thus noticed in answers furnished by the District Officer and inserted in the Famine Report of 1879 (page 714):—

“The field labourers are never exactly hired. They are paid by a share of the produce, usually one-fourth, and they are employed by the season. They are generally of the menial classes—swoopers, chamārs, weavers, blacksmiths, carpenters, &c. When they cannot get field-work, they exercise their handicrafts. In the isolated instances in which men are hired by the month, they are paid Rs. 8 per month. Their condition is distinctly inferior to that of the self-cultivating poorer agriculturists. They usually get an advance from the *zamindārs* which is deducted in grain at the harvests. They get petty loans from the village *baniās*, but as they have not the security of the land to offer, the *baniās* do not trust them with much.”

A *litā kāmā* is a farm labourer kept by a proprietor, generally because the latter cannot for some reason work his plough himself. The *litā kāmā* gets Re. 1 to Re. 1-8 a month, and his food and clothes from the proprietor, but has no interest in the produce.

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Hall, S. R.,
§ 127.

CHAP. II. A.

Table 19 of Part B gives the area under the principal crops by Agriculture Tahsil.

Principal
staples.
Table 19 of
Part B.
Gordon
Walker,
S. R. § 95.

Sugarcane, maize, cotton and wheat are in the uplands only raised in land artificially irrigated, the unirrigated entries for these crops being for the Bét. The distribution of the various crops over the District is as follows: Sugarcane is grown in the first twelve or fifteen miles of the Bét, and in the uplands of Samrála Tahsil, and of Ludhiána, except in the Jangal villages and in the country about Pakhowál; but the proportion is higher in Samrála, and gradually decreases as we go westwards. There is also very little of it in the sandy tract along the high bank, but the lands newly irrigated by the canal now grow sugarcane where formerly only the coarsest grains were sown. Cotton is generally grown where cane is, and also further west. The other crops are grown everywhere, except that in the uplands maize and wheat require irrigation. The autumn unirrigated crops, pulses and fodder, are the same throughout the District; but in the Jangal villages *bájra* sometimes takes the place of *jowár* because it is more hardy. So too wheat mixed with gram is the unirrigated Rabi crop in the eastern parts where the rainfall is heavier. But the canal has put the arid tracts of Jagraon on a level with the best soil in the District.

Sugarcane.
Gordon
Walker, S. R.
§ 112.

The importance of sugarcane is much greater than is indicated by the area it covers, for the value of the yield is about ten times that of an ordinary unirrigated crop, and the total annual value some Rs. 12,00,000. It is almost entirely grown for the manufacture of some saccharine product (called *kátha* cane); but in a few villages the *ponda* or eating variety is raised. *Kátha* cane is grown in the irrigated lands of the Samrála Bét (where it occupies 12 per cent. of the whole area), and of a few Ludhiána villages; and at the wells in the uplands of Samrála and the eastern portion of Ludhiána, the best crop being perhaps that raised about Malandh. It is of three sorts: *chan*, a soft, juicy cane which grows to a considerable height, has a red colour and long joints (*pori*); *dhanlu* does not grow so high, has small joints, and is of a green colour and less juicy; while *ghorru* is an inferior sort, with many joints and a great deal of leaf at the top, very hard, and yielding much less juice than the others. The first of these is the real cane, and the other two are mere degenerations; no one ever keeps a *ghorru* stalk for seed; and *dhanlu* is only planted if there is not enough of *chan*. The cultivation in the Dháia and Bet is much of the same description. Cane is sometimes the only crop in a field for two years, especially in outlying ones, where the supply of manure is limited. It may also be grown with the aid of a great deal of manure in land just cleared of another crop of cane, or of a Rabi crop of wheat; but, as a rule, it occupies the land for three harvests following a Kharif of cotton. Cane is not grown in the fields next to the site, but generally at a little distance. It is always planted, if possible, in land that has been cropped with cotton; and in the Upper Dháia Circle of

Samrāla we find that the area under the two crops is nearly the same. The rotation is generally—

CHAP. II. A.

Agriculture

Sugarcane.

First year ...	...	... Ploughing in the Rabi ...	...	... Cotton in the Kharif,
Second year ...	...	... Fodder, &c., in the Rabi...	...	... Ploughing in the Kharif,
Third year ...	...	... Ploughing and cane sown in the Rabi ...	...	... Cane in the Kharif,

and back again to cotton, giving a cane, a cotton and a fodder crop with perhaps a little grain in three years. The cane field is selected next to the well, as the crop has to be kept alive during the hottest months and always gets more frequent waterings than any other. The land is ploughed not less than 7 or 8 and up to 20 times, the more ploughings the better. All the available manure has first been spread over the field, and is ploughed in. The planting is done from the middle of Phūgan to the middle of Chét (March). The seed consists of joints (*pari*) cut from last year's crop, which have been kept covered up in pits in the field. In planting them one man goes along with a plough and another follows, laying down the joints at intervals of 6 or 8 inches in the furrow. The plough in making a new furrow covers up the former one; and the whole field is finally rolled. The canes spring from the eyes (*unkh*) of the joint. About 4 or 5 canes will come of one joint. Then follow waterings at intervals of 7 or 8 days in the uplands, and hoeings after each of the first few waterings. The fields are very carefully protected by stout hedges. In the Bét there are no waterings, and seldom any hoeings: and the fields are quite open. The cane in the uplands grows to a height of 8 or 10 feet, and when it becomes heavy, is protected by several stalks being tied together. In the Bét the height is only 5 or 6 feet, and this precaution is not necessary. There is altogether a great difference in the modes of cultivation, Dhūia and Bét, due principally to the difference of natural conditions, and partly to the different habits of the cultivators, those of the Dhūia being industrious Jats, and of the Bét apathetic Muhammadans, of the Rājput and Gūjar tribes principally. The method of extracting the juice is much the same in both tracts. Cutting goes on all day in the field, each cane being stripped, and the flag at the top with the small joints immediately below it being removed. In the evening the seed joints are separated from the flag (which is then used for fodder or for feeding the boiler furnace) and tied up in bundles for seed. The cane is carted to the *belna* or mill, which stands just outside the village site. The processes of manufacture employed in the Bét and in the Dhūia or uplands are quite distinct, and an account of the latter will be given first. When the season for pressing approaches (November to March) the *belna* or mill and other appliances are put in order. The mill used throughout the District is of the sort described in "Punjab Products." The day before the cultivator's *edri* or turn at the mill, the cane is cut and stripped in the field, and the parts reserved for seed set aside. The cane is then carted to the mill in the evening, and next day it is pressed and the juice extracted. Two men sit at opposite sides of the rollers passing through the cane, which is tied

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Walker, B. R.
App. XII,
§ 4-5.

CHAP. II. A. up in bundles of 40 or 50 canes each. The juice runs into *chhattis*
Agriculture or jars of earthenware placed beneath the rollers to receive it. As
Sugarcane. the jars are filled the juice is taken into the boiling-house, and
the boiling commences. At one end of the boiling-house there
are two pans of iron, about 4 feet in diameter, placed over a flue
heated by a furnace fed from the outside of the building, the fuel
being the refuse stalks, heads, &c. The pan nearest the wall is
lower than the other, and is fixed, and into this the juice is poured.
The second pan is higher and movable. When the juice has
been boiled and evaporated in the lower pan for half an hour, it is
lifted with a ladle into the upper pan, which is cooler: and there
boils more slowly till it is ready, generally in about an hour. The
pan is then lifted off, and the juice stirred till it is cool, when it is
poured into a flat dish of earthenware, where it lies to the thickness
of about one or two inches. It is, when cool, scraped up with a
wooden scraper and is either granular, in which case it is called
shakar, or viscous (*gur*). If *gur*, it is made up into balls of about
4 seers weight. *Shakar* is put into earthenware jars. It depends
entirely on the quality of the juice whether the produce takes the
form of *shakar* or of *gur*: and this depends again on the soil and the
character of the season. In the above process no chemical applian-
ces are used; but in places lime and water are poured into the
boiling juice to clean it, the scum being removed. This is gener-
ally done where *shakar* is produced, and has the result, it is said, of
giving it a light colour, which is a recommendation. The total
number of men employed on pressing and boiling is generally 7: two
to drive the bullocks, two to feed the mill, and one to hand the cane
to the feeders, one in the boiling-house, one to feed the furnace
outside. The last is a *Chamār* or menial; but the other 6 are all
of the cultivating class. The Hindu Jats of the Dhiān not only
make but sell at their own price and when they choose their *gur*
and *shakar*.

Ibid: § 6-8. The state of things in the Bét, where the population is all
Muhammadan, is very different. The process of manufacture there
is of two parts: the juice is extracted and boiled at the *belna* in much
the same manner as in the Dhiān; but takes the more liquid form
of *rāb*. Only one pan is placed on the furnace; and, when two jars
are filled with juice they are emptied into this through a straining
cloth, and the juice boiled. Water boiled with *sakhlai* bark is
added for the purpose of purifying the juice, and the scum is
removed as it rises. The boiling takes about 2½ hours. When the
boiling is completed the juice, now in a semi-liquid state and called
rāb, is taken out in a ladle, and put into an open vessel of earthen-
ware till it cools, when it is poured into high jars (*matti*), the
mouths of which are then closed with mud. These jars hold about
3½ to 4 mannds (pucka weight) of *rāb*. The boiler, called *rābi*, is
always a man of the shop-keeping class, boiling being something
of an art. The other men at work are, as in the uplands, cultiva-

tors or village menials. But the cultivator has really nothing to do beyond extracting the juice. The second part of the process of manufacture is completely in the hands of the shop-keeper class, the head-quarters of it being in the town of Máchhiyárá, which lies just over the Samrála Bét. The *ráb* is taken off in the jars to the shop of the purchaser, in the back room of which, in one of the corners, a space (*kháncchi*) four or five feet square is walled off to the height of about four or five feet. At the bottom of this, about a foot from the ground, a rough strainer is made of sticks fixed in the walls and running across at intervals, on the top of which are placed reeds and on the top of these a coarse cloth. The sides of the *kháncchi* are lined with *chitái*, or matting made of river grass. When 20 or 30 jars have been collected the *ráb* is poured into the *kháncchi* and left for twenty or thirty days, during which the *sírah* or more liquid part drains off into a receptacle. The *ráb* is then covered with a weed that grows in the water, called *jála*, put on to the depth of two or three inches (see name at p. 308 of "Punjab Products"). This is changed every three or four days for about a fortnight. The effect of this covering and the straining is to clarify the mass; and, as the upper part assumes a light yellowish colour, it is taken off, and the remainder covered up again. The produce thus taken out is put in the sun and trampled. It is then called *khánd*. Another and a superior form of produce is *búra*, which is thus made. The *sírah* is strained off as for *khánd*, and the *khánd* is mixed with one-fourth part water and boiled for evaporation in a pan for half an hour. It is then taken off and stirred till cool, when it takes the form of *búra*. The *sírah* or *lét* (molasses) is boiled and kept in jars till the rains, when it is treated like *ráb*, being put into a *kháncchi*: or, if it is not good enough for this, it is used in its liquid form for sweetmeats, &c. Detailed information regarding the prices and the course of trade will be found in Appendix XIII to Mr Gordon Walker's Settlement Report from which the above is taken. Iron presses are now becoming popular. They can be worked by two men and two bullocks a piece and in 24 hours can press the average crop of one *bírah*. These presses can be hired for Rs. 8 to Rs. 25. The *gur* prepared by these iron presses is inferior; it is blacker and more liquid than that produced by a wooden press. It is, however, very much less expensive to make.

Sugarcane is the crop invariably converted into cash, and may be said to be the revenue-paying one. It is very valuable, otherwise it could never have held its own so long, for it occupies the land the better part of two years; and in the Dháia the labour of cultivation is incessant. Bullocks stand the work at the wells and in the *belnas* for only a few years; and the cultivators are never tired of complaining of their hard life. These objections make it a dangerous crop to any but the most thrifty classes. The Jats keep out of debt because it is in them to do so; but the Muhammadan of the Bét will tell one that he is a victim of the sugarcane crop, and

CHAP. II. A. he is right to some extent, for he has not the qualities which would enable him to subsist while his crop is growing.

Agriculture

Sugarcane. *Ponda* sugarcane is now raised in a good many villages under Ludhiána. It was formerly confined to two or three Aíráin villages; but the cultivation has spread. This crop requires a great deal of manure and constant attention; and pigs and jackals are very fond of it. But the canes have a ready sale in the Ludhiána bázár, and the crop is worth at least from Rs. 100 to 150 an acre; and is often bought for that amount as it stands by the green-grocers.

Cotton. Cotton is sown during the months Chét-Hár (April-June) in fields which have had a Kharíf or a Rabi harvest. The best crops are raised in land which has enjoyed a fallow in the Rabi (*sánu*). The yield is better because of the fallow, and also because the sowings are early. It is not usual to have cotton immediately after a Rabi, and where this is done in Hár the yield is poor. The crop generally follows cane, as explained in the last paragraph. The number of ploughings required is not so great as in the case of cane, and 3 to 4 are sufficient. In the Dháia it is grown in the unirrigated lands of a few Samrála villages; but mostly in the well lands, and in *dofasli* or *náin* fields of the Bét. Where grown at the wells, irrigation is necessary before sowing, unless there have been stray showers of rain in April-June, as there very often are. Two or three hoeings are given. After the autumn rains the waterings are very rare. Pickings commence in October, and go on to the end of November, being eight to ten in number, at intervals of a week. The pickings are done by the women (at all events among the Jats); and the cotton and seed are separated by means of a gin or *belna*. Of the seed (*caréwan*) part is kept for sowing, and the rest given to the cattle. It is a favourite food for the well cattle in the cold weather, and for milch kine at all times. *Til* is often grown with the cotton. It is also very usual to run a plough through the field while the plants are standing and sow barley, carrots, *metha*, &c., generally for fodder; but there is very often a decent crop of barley caught in this way. A cotton field may have in this way three or four crops in it at one time. There are no varieties of cotton. The usual short stapled sort of the Punjab plains with bushes 3 or 4 feet in height is grown everywhere. Two factories for cotton-ginning and one for cotton-pressing have been opened in Khanna since 1900, and an increase in the area under cotton may therefore be expected.

Maize. Maize is sown at the end of July (from the beginning to the middle of Sáwan) after 3 or 4 ploughings with a great deal of manure. The best crops are raised in the fields next to the site. It receives the usual number of hoeings (3 or 4), and springs up very fast, reaching a height of 7 or 8 feet and growing as well in Bét, irrigated and unirrigated, as in Dháia land, provided that it gets sufficient manure. The crop ripens in 60 to 70 days, and is

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reaped at the end of October and beginning of November. There are generally two to four cobs on a stalk. Maize is the best crop of all for the cultivator. It does not require much labour in preparation, and few waterings are necessary if the rains are good. The yield is very great, the value of the crop being next to that of cane, while it has the advantage of a very speedy return. The *zamindār* lives on maize for some months, and it is a good, wholesome food. The stalks are also very fair fodder, and last for some time. The ordinary maize of the Dhāia has cobs about 7 or 8 inches in length, with a fair-sized seed of a yellow colour. A species known as *batālan* is grown in the Bét. It has a shorter cob and a smaller grain, but it is said to ripen in 2½ months to 3 of the ordinary maize, and for this reason the seed is used by the Dhāia people when there has been a break in the rains and sowings are late.

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Agriculture

Maize.

Wheat is grown in the unirrigated lands of the Bét and the canal lands and a few unirrigated parts of the Dhāia; and at the wells everywhere. It is sown during October and November, as the cultivator has time for it; the unirrigated crops being taken first, so that the moisture be not lost. The unirrigated lands, where not manured, have received a number of ploughings in the cold weather, or rather ought to have, for the ordinary Muhammadan cultivator of the Bét seldom does his duty to the soil. In the manured lands of the Bét and the irrigated Dhāia the crop follows maize, in which case the preparation consists of 2 or 3 ploughings; or, if the land has had a fallow, there have been winter ploughings as in the ordinary unirrigated lands. When the crop has sprung it receives in *nādi* lands of the Dhāia a top dressing of all the manure then available, and several waterings and hoeings. The waterings are at intervals of 15 days at least. The crop is reaped towards the end of April or the beginning of May. The grain is eaten or sold, and the straw used as fodder for bullocks.

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The wheat grown everywhere is the bearded red variety common to the Province, and is called *kanak* or *gheon* or *lāl-kanak*. The grain of the Bét is said to be better than that of the Dhāia (to a native's taste), as the flour is said to be more sticky when moistened and pleasanter in flavour. It appears to be a more moist wheat, like the English. The varieties to which special names are given are uncommon, and only grown in irrigated land. They are:—*mundi*, a beardless red wheat with a slightly higher stalk and a larger grain than the common kind. The yield is said to be better; but the straw is hard and not good for fodder. The flour is much the same. *Dudh-khāni* or *dudh* is a white wheat, also beardless, much the same in appearance as the last. The flour is very white, and much used by *hahwāis* for making sweetmeats. The straw is said to be hard and poor fodder. *Phaman* or *bad kanak* is a very tall variety, growing to a height of 4 or 5 feet in good well land. The grain is large, but said to be hard and not good for flour, and the straw is refused by the cattle. The yield is superior to that of any

Varieties of
wheat.

CHAP. II, A. other sort. It does not appear what foundation there is for the
Agriculture preference for the common wheat, or how much it is due to pre-
judice; but the use of these varieties is not spreading.

Barley.
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The cultivation of barley does not differ from that of wheat. There are no recognized varieties, except a sort called *Kābuli jdu*, which is grown in places, and has a whiter grain than ordinary barley. Barley is much hardier than wheat, is sown later and ripens earlier, being in the ground about 5 months to 6 of wheat. Wheat cannot be sown later than November, but barley will germinate, and give some yield even when sown as late as the end of December. When the moisture in the soil has dried, and there has been no fall of rain in October and November, the *zamin-dār* will go on in hope of showers as late even as Christmas; and if there is rain at this time he will sow late barley (called *Kanauī*), and get a very poor crop, which gives a yield, perhaps not one-quarter of a good one, but still something to keep him alive. Sowings are occasionally as late as January 10th; and if the subsequent rains are heavy the yield of grain may be a very decent one, though the stalks are never more than 1 to 1½ feet high.

Gram.
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Gram is not usually sown by itself. It appears to require a good deal of moisture to make it germinate, though the plant is hardy enough afterwards; and it is only in a year of heavy rainfall that a large area is sown with it alone. The people say that the crop depends entirely on the rain of *Sāwan*, i.e., the earliest monsoon rains, and that if these are scanty, however good the subsequent falls may be, the crop will come to nothing. The sowings commence from mid September and go on for two weeks only, as it is useless to sow it after the first week of October. It is reaped, first of all the spring crops, early in April. Gram is not grown in the *Bét*, the soil not being suitable.

Mixed gram
and wheat or
barley.

The great unirrigated crop of the *Dhāia* is a mixture of gram with either wheat or barley, sometimes with both, and called *berra* in all cases. It is sown in October, not later than the end of that month, in land that has had a year's fallow, and been prepared during the winter by ploughings. The seed is drilled in, and every eighth or tenth drill is sown with *sarson* or rape. The *sarson* ripens first, and is cut at the end of March, the rest being ready about April 10th. The reason for sowing two crops together is clearly that both of them are not likely to fail in the same season. The *sarson* is something over and above the regular crop of the field; and, if a success, gives a handsome return. In some years the wheat or barley is the better crop, and in some the gram; but it must be a very bad year in which both, as well as the *sarson*, fail. The *berra* is cut and threshed as one crop; and no attempt is made to reap the grains separately. The mixed grain is sold, and people seem to prefer the meal made of it, because it is cheaper than pure wheat, and still has some in it; but it is easy to separate the

wheat and gram by means of a *chánna* or iron sieve, which allows the wheat grains to pass through, and not the gram. But this is very rarely used as yet. *Sarson*, besides being grown in the *berra* fields, is also sometimes cultivated in irrigated patches as a single crop. *Tárámíra* (*Brassica eruca*) rarely takes its place. The *sarson* is either made into oil in the village presses, or brought to market and sold in seed. Almost every field of *berra* yields *sarson* too; but in our crop returns and produce estimates the land is only shown as under the former, as it is impossible to estimate the areas and yields separately.

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Agriculture

Mixed gram
and wheat or
barley.

The Kharif pulses are very numerous, the principal ones sown in the Dháia being *moth* (*Phaseolus acontifolius*), *mung* (*P. Mungo*), *másh* (*P. Roxburgii*) with inferior varieties called *mungli*, *máhrí*, &c. These are sown sometimes in July in land that has had a Rabi crop, and reaped by the end of October. Light sandy soils are well suited to them, and a mixture of one or two of the varieties is the general crop. The yield of grain is seldom very good; but the straw is very strengthening fodder. Except in the lighter soils, which will not bear it, the Kharif crop of the uplands is a mixture of the millets and these pulses. The great millet is either sown wide, when the object is to develop the heads for grain (*jowár*) or thick with a view to the fodder (*charri*). The times of sowing and reaping are the same as for the pulses. Where, as in the eastern portion of District, there is a great deal of well irrigation, and the well cattle are dependent on the fodder raised in the unirrigated land, the crop is always the mixture of *moth*, &c., with *charri* except where the soil is sandy, and only a pulse can be grown. The crop grows up very dense, the millet having a very small head, and never reaching more than a height of about 4 feet. The people begin cutting the whole as green fodder in August, and go on using it for two months till the crop has ripened. The heads of the *charri* are occasionally picked for the grain; but generally the mixed crop is cut down and given without any attempt to get the grain of the pulses. It is intended that the cattle should get the grain as well as the straw; for it would be a short-sighted policy to keep out the former, as the cultivator well knows. In Jagráon Tahsil there is not the same necessity for a strengthening fodder; and very fine *jowár* is grown. There is the same mixture of pulses; but the millet seed is in very small amount and the stalks come up at intervals and grow to a height often of 8 or 10 feet, and have very fine heads, which almost weigh them down. The pulses also have a fair yield of grain; and only the straw and *jowár* stalks are used for fodder. In the Jangal villages the spiked millet (*bájjra*) sometimes takes the place of *jowár*. In the Bét *charri* or fodder alone is grown, the soil not suiting the pulses of the Dháia. There is no yield of grain. *Másh* (called *máhi*) takes the place in the Bét of *moth*, &c., but it is grown only in the new and moister lands adjoining the river. *Múng* is also grown

Kharif
pulses and
millets.
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CHAP. II. A. alone or mixed with *māsh*; but *charri* is the sole Kharif crop in the Agriculture bands of the Pukka Bét.

Massar and rice. *Massar* (lentils) have been already mentioned as being sown in newly recovered Bét land for the first 2 or 3 years. The crop is cut for fodder, or the grain is eaten as *dāl*. It is only in the first year that it is grown by itself, the seed being usually mixed with barley. Barley and *massar* is the corresponding crop in the Bét to *berra* in the Dhāia. An occasional field of (*alsi*) linseed will be found in the Bét. Rice (*munji, dhān*) is grown in places along the river in completely new land. It is a very coarse sort, and the market price is about 30 seers a rupee. The whole area under it is only 2,500 acres. When a new piece of land turns up, it is ploughed roughly a couple of times, the grass (*dāl*) often being left standing, and the rice sown. There is perhaps no crop at all; but generally a fair yield. There is no transplanting, and the crop ripens in forty days from sowing.

Miscellaneous crops. These are the principal crops, and the remaining ones may be disposed of briefly. *San* (*crotalaria juncea*) is grown in irrigated lands in sufficient amount to make the necessary ropes for agricultural purposes. It is ready in October, and is cut and steeped in the village ponds, the process causing a most offensive odour. It is then taken out, dried in the sun, the fibres pulled apart and worked by the hand into thin ropes, which are again steeped and then beaten (skutched). These thin ropes are then twisted into others of the necessary thickness. *Sankukra* (*hibiscus cannabinus*) is grown round the edges of cane fields sometimes. Indigo is grown in a few Muhammadan villages, principally in the Bét. The green crop is steeped, and the dye made into balls after the usual native method. Poppies are grown in a few villages for *post* and a catch crop of *kangni* or *china* is occasionally taken at the wells in a bad year when the price of grain is high. Tobacco is grown at the wells in fields which have borne a Kharif crop. It is sown in plots at the beginning of April, is transplanted in a week or ten days, and is cut in May. It requires a great deal of manure and constant watering. The Muhammadan cultivators of the Bét (Aráin, Gújar, &c.) grow a great deal; but there is also some in the Dhāia. Melons, musk (*kharbūza*), or water (*tarbūza*), are grown in the Bét, in unirrigated land. The crop is sown in April, and the melons come into the market in May, and go on through June. There is of course a very large demand for them in the town of Ludhiāna; and the green-grocers (*sabzi-farosh*) buy them from the cultivator by the field, when it is known what the crop is likely to be. The price realized is sometimes very high, and is generally Rs. 20 to Rs. 30 an acre. The expense of the manure is considerable; but the crop is a paying one to the cultivator. There is a second crop of water-melons in the Kharif, sown in July and picked in October-November. Garlic (*lassan*) and onions (*piāz*) are also grown after the Rabi. In the Dhāia

the cultivator grows a few square yards of the latter for his own consumption; but in the Bét large fields are grown and sold to the green-grocers. *Lassan* fetches a high price, and is bought like melons by the field. Pepper (*mīrch*) is also grown in Arāin and Gújar villages. All sorts of native vegetables are grown in the wells in the Bét. They are *sonf* (*fœniculum vulgare*), *dhanīā* (coriander), potatoes, *arbi* (edible arum), *salgam* (turnips), *mīlī* (radishes), *ajwāin*, *khira kakri* (cucumbers).

CHAP. II. A.
Agriculture
Miscellaneous crops.

The cotton at the wells is usually followed by a green fodder crop of *methu* (fennugreek), *senji* (trefoil) grown alone or mixed with barley or by a crop of carrots, which are largely eaten by the people themselves and also given to cattle.

Seed is ordinarily put at the following rate per *bīgah* (*kacheha*):—gram 6 *seers*; wheat 10; maize 4; *moth* and *mūng* 1; *ināsh* 1½; rice 10; and cotton 3 and sugarcane 10 maunds. These rates prevail throughout the District except in the Jagrāon and Ludhiāna. Tahsils where the rate for wheat in unirrigated lands is 15 *seers* and in well-irrigated 20 *seers*.

Rates of seed.

Some of the minor calamities of season, and of the pests from which the crops suffer, are noted below:

Minor calamities.

Agat or *agat* is a north wind which blows for a day or two about Bhādon, 22nd (middle of September), and breaks the maize stalks, besides injuring in a less degree the cane and cotton. The name is that of a demon who is supposed to cross the country on his way from the hills to Ceylon, and to spread ruin amongst the crops in his course, which is generally only a few miles wide. His advent is followed by the appearance of the bird called *mamola* (wagtail); and is really the beginning of the cold weather. Witness the couplet:—

Agat.

"Bhādon! by your 22nd day Agat sets out for Lanka; the streams and water become controlled; the butter hardens."

Frost does a good deal of harm (*pala mārlīā* is the expression used) to the cane and to the late cotton (sometimes), as well as to the *saeson* in the Rabi. It does not appear to affect the wheat and gram; but the wheat and barley, when the grains are forming in the heads, are very liable to be blighted by cold winds from the north or west, the east winds are always mild. This is called *tulla mārlīā* and the people have no very clear account to give of what happens. They say that they find some morning that the grain is blighted, and the heads turn yellow and wither. Hail-storms (*golā, galla*) occur almost annually somewhere or other in the District, either in the month of October or in March. The Kharīf or part of it is generally reaped at the time that the autumn storms come; but considerable injury is sometimes done to the pulses. The Rabi always suffers severely from hail when it falls, the wheat and barley stalks being snapped, and the gram pods broken off. In a few

Frost.

Blight.

Hail.

CHAP. II. A.	days the crop gets a yellow withered appearance. A hail-storm
Agriculture	generally passes across some part of the District to a width of one
	or two miles, but the total injury done is never very considerable,
Lightning.	only a few fields in any village being affected as a rule. Lightning
Insects:	does occasional injury to fields of cotton, pulses and <i>san</i> in the
locusts.	autumn. Locusts (<i>ahn</i> , <i>tid</i>) appear at places every third or fourth
	year, and go across some of the villages in a line two or three miles
	wide, eating up everything. Their appearance is generally in
	September-October (Bhádón-Assoj). Their ravages have never
	been so extensive as to cause a general calamity; and the injury is
Caterpillars.	usually partial, like that of hail-storms. <i>Sundi</i> are green cater-
	pillars which attack the gram and <i>sarson</i> stalks. Good rains in the
	cold weather will kill them, but if the rains are short they are most
	destructive to unirrigated crops; much worse than locusts, because
	they are universal and come every year. They live in holes, and
	come out during the night to work. Hard soils suffer most. And
	in places at least half of the gram crop is sometimes eaten by them.
Kungi.	<i>Kungi</i> , or red rust, is said by the natives to be caused by a tiny
	insect that appears on the wheat or barley heads when rain is
	followed by clouds. It affects the crops in Mágh-Chet when the
	ears are beginning to form, and covers them with a fine dust,
	yellow or red, under which the grain shrivels. General injury is
	done by <i>kungi</i> at rare intervals, the last bad year for it having
	been 1875. It often appears, but a few days of sunshine drive it
	away. <i>Kungi</i> affects irrigated as well as unirrigated crops. Young
	cane plants are attacked by a caterpillar called <i>kansua</i> and full
	grown cane by small insects called <i>tela</i> (black) and <i>punke</i> (white).
	<i>Tela</i> also attacks cotton. Cane and cotton are cleared of these by
	rain, otherwise the juice of the cane becomes watery and poor.
Whiteants.	Whiteants (<i>seonk</i>) attack the roots of the unirrigated Rabi crops
	in all soils, and do a great deal of injury in some years. The cure
	for them, as for all other pests, is rain.
Rats.	Field rats also do some harm in light soil, but have never come
	to be much of a pest. <i>Sundi</i> caterpillars and whiteants do much
	more injury than anything else to the unirrigated crops. Jackals
	eat the maize all over the District, and the destruction caused by
Jackals, pigs,	pigs in the villages under Ludbhiana has been noticed in Chapter I
deer.	(page 18). Herds of deer wander all over the fields, but they
	are not so numerous as to cause much injury. People put up in
	places sticks with cloth attached to scare the deer off (called <i>darne</i>).
Scarecrows,	Platforms (<i>nanna</i>) are erected on the trees or on sticks stuck in the
do. watch-	grounds for the purpose of watching the maize and <i>jowár</i> fields and
men.	boys sit on these screaming and firing mud pellets from slings
	(<i>gopia</i>). A rude fiddle made of half a gourd, with a piece of gut
	stretched across it, is used in the Bét for frightening the pigs from
	the cane. The noise may be heard at a great distance. The
	cultivators also light fires along their fields for the same purpose,
	and have to watch all night. In most villages a <i>rálhí</i> or watchman

is appointed, whose duty it is to wander about the fields and see that cattle do not stray amongst the crops. If cattle are caught trespassing, the owner is fined a couple of sers of grain, which is paid to the watcher, who also receives an allowance from the whole village at harvest time. Watching at night is not usual, except where, in places, the habit of pilfering from the fields has become common, or in the neighbourhood of Harni villages, or of the towns.

CHAP. II. A.
Agriculture

Scarecrows,
&c., watch-
men.

The principal weeds are *pidzi*, *kasumbhi* and *lehi*. The two first are so named from their resemblance to the onion and the safflower, and the last is the common thistle. All three flourish throughout the District; but the Bét appears to suit them best. *Pidzi* does the most harm and a great part of the cultivator's time is taken up in rooting it out of his fields. This process is not attended with much success in the Bét or in Muhammadan villages, and one often sees a field of wheat completely killed down by it. It appears to be impossible to clear the land of it altogether, for there is a fresh growth every year; and, if left alone, it would very soon cover the fields. Other less common weeds are, *hithu chauri saroch*, *jaunchi*, *harmal*, *barru*.

Noxious
weeds.

It will be seen from Table 18 of Part B. that in the 20 years 1882-1902 the cultivated area increased by over 30,000 acres. In 1901-02 it amounted to over four-fifths of the total area of the District. The total area "available for cultivation not yet cultivated" is over 52,000 acres, and there is little prospect of this being to any great extent reduced. Canal irrigation, as will be seen below, has reached its limit in this District. The proportion borne by the Rabi and Kharif harvests to the total area cropped is shown in Table 19; there is an increasing tendency for the Rabi to predominate, owing to the facilities afforded by canal irrigation and the good prices obtainable for wheat.

Cultivated
area.
Surveyed and
assessed area.
Table 18 of
Part B.

Mr. Gordon Walker thus discussed the past and future of agriculture in Ludhiána:—

Improve-
ments in agri-
culture and
staples.

"The agriculture which I have described in the preceding paragraphs is of much the same character as it has been for the last century or two. With the increase of population the land has come to be more heavily manured and cropped, but the manner of tilling it has remained unchanged. No new staples have been introduced within recorded memory. The agriculture is, I think, perfectly sound, and it would not be easy to show a Jat how he could do better with the capital at his disposal. A better sugarcane mill may take the place of the present clumsy machine, and improvements may be effected in the form of the plough; but I do not see that much is to be done in the way of introducing new staples or manures. There are some points in which the people might be instructed; but there are not many in the present system which could be pointed out as really faulty. A Jat would willingly adopt any real improvement within his means, as he is not prejudiced. For the ordinary cultivator of the Bét one has only to set up his neighbour, the Aráin or the Hindú Jat of the Dháia, as an example of what he might do."

CHAP. II. A.

Agriculture

Foreign seeds of maize, cotton, *jowār* and carrots were recently tried but with no success, probably because the *zamindārs* did not pay full attention to them.

Takdvi,
Table 20 of
Part B.

Loans under the Agriculturists' Loans Act are not popular, and there is but little demand for loans under Land Improvements Loans Act. The delays and formalities connected with *takdvi*, and the rigid system of repayments which takes no account of bad harvests account for its unpopularity. The total amounts advanced under

	Land im- provement Loans.	Loans to Agricul- turists.
	Rs.	Rs.
Advances	8,170	31,223
Written off as irrecoverable ..	..	65
Outstandings	9,675	4,877

the Land Improvement and Agriculturists' Loans Acts during the 10 years ending September 1901 are shown in the margin, together with the sums written off as irrecoverable during the same period,

and the amounts outstanding on 30th September 1901.

Economic
condition of
the agricul-
turists. Sales
and mort-
gages of land,

The economical position of the landholders of the District was discussed at some length at pages 422 ff. of the Famine Report of 1879, where actual figures are given for instances selected as typical. In forwarding these figures, the Settlement Officer wrote as follows:—

"The District has a river frontage on the Sutlej of about 60 miles, and stretches to the south of it some 20 or 30. The alluvial tract between the river and high land is more extensive than in most Districts, reaching inland 5 or 6 miles. It is inhabited by Muhammadans of the Rājput and Gūjar tribes, who form about a sixth of the agricultural population of the whole District. The upland tract is almost entirely in the hands of Jats, principally Hindās, who form about two-thirds of the whole agricultural population of the District. The difference in the condition of the inhabitants of these two tracts is so very marked that it will be better to give a separate account of each.

"The Bét or alluvial tract has a most fertile soil, requiring very little exertion from man for its cultivation. If the overflow from the river fail, the Kharif harvest may be bad; but it is not probable that there will be a failure of rain the same year, and a good Rabi crop makes up the deficiency. The water is so near the surface that it can be raised with little exertion in any amount for irrigation. What the people dread is excess of flood from the river rather than drought. Notwithstanding these advantages, the Rājputs and Gūjars who own and cultivate the land are in a very bad condition. Naturally indolent and thriftless, they are the worst cultivators and the most reckless spenders of any money that comes into their hands. They have no idea of regulating their expenditure by their means and are consequently in the power of the money-lenders, who are too willing to make advances on the security of the land. I believe that all the owners in this tract are in debt, and most of them deeply. They have no property except the jewellery of their women and a few cattle. Their houses are squalid; they have none but earthenware dishes, seldom any store of grain; and they are generally dependent for their daily food on their money-lenders, whose terms preclude the chance of any part of the produce remaining in their

lands. The only cause of their indebtedness, I may add, is their thriftlessness. Special allowance was made for their habits in fixing the Government assessment, which is comparatively light.

CHAPTER II.
—
Agriculture

"These remarks apply to the owners of the land. The condition of the tenants is for several reasons much superior. Rent is generally paid in kind, so that the distinction between tenants-at-will and occupancy tenants is not marked. Of late years, owing to the influx of grain principally, there has been a great demand for labour in and about the town of Ludbhiana; and men have been drawn away largely from cultivation. A tenant can earn three to eight annas a day by manual labour, and thus add largely to his means of subsistence. The Rājput proprietors, who are themselves much above working as coolies, are really at the mercy of their tenants. I have heard of many cases in which a tenant with occupancy rights, holding of a Rājput proprietor, cultivates a small portion only of his land; the proprietor receiving as his share of the produce what is worth actually less than the Government assessment of the holding.

Economic
condition of
the agricul-
turists. Sales
and mort-
gages of land.

"I can give no reliable figures as to the amount of indebtedness of the various classes at this stage of the Settlement. All of the proprietors in the Bét are probably in debt, most of them deeply, and very few of the tenants.

"Turning to the Dhuia or upland tract of the District, we see a very different picture. The country stretches to the south, a clear and fertile plain unbroken by a single stream. The soil is light and capable of yielding the richest staples. In the eastern part of the District the water is near the surface, and a large proportion of the land is irrigated; while towards the west the soil becomes lighter and more mixed with sand, and irrigation rarer. But the people (Jats) are much the same everywhere. They make the best use of the land that their knowledge admits of, and are most frugal in their mode of life, eating whatever grain is in season, and spending little money in extravagance. The people are almost entirely cultivating owners. The tenants that there are consist principally of (1) owners cultivating the land of other owners; (2) village menials.

"In the small populous portion of the District adjoining Ambála the land is mostly irrigated, and the conditions are a little different. But in the greater portion, roughly speaking all to the south and west of the railway, the proportion of land irrigated is small. The soil though light and sandy is most fertile; and in a good year the supply of grain from a holding is much more than sufficient for the support of the household. The surplus is either stored or sold, and the proceeds laid away or lent. If there is a scanty rainfall, the people are not at a loss. What generally happens is this. There is no fodder for the cattle (as there is no land left for grazing in the whole District), and the cows and buffaloes are sold for almost nothing, or die. The men of the family leave the other members to subsist as they can on the store of grain or money hoarded, and go to seek work elsewhere. Few zamíndárs' houses in the District are without a cart; and the men, yoking their bullocks, not now required for agriculture, into this, go off to Lahore, Pesháwar and Delhi, conveying goods for hire. In a few months they return with earnings sufficient to live over the bad harvest.

"The seasons have been particularly good recently, and the high price of grain has brought a good deal of money into the agriculturists' hands. Some of them speak of being in debt; but there are very few indeed who owe more than a couple of good harvests will pay off. The debts they refer to are temporary, and the creditor is generally a brother proprietor.

CHAP. II. A. In very few villages is there a professional money-lender. The houses testify by their outward appearance to the prosperity of the people. Brass dishes are always to be found in them, and there is generally a store of grain and some money hoarded. The women all wear silver jewelry. Most houses have two or three cows or buffalo cows, and something is made by selling the young stock or the ghi.

Agriculture

Economic condition of the agriculturists. Sales and mortgages of land.

"The custom in this tract is for a tenant, invariably in the case of occupancy tenants, and usually in the case of tenants-at-will, to pay a consolidated rent, that is, the Government demand and something over. This system does not appear to work so well for the tenants, who are not generally men of sufficient means to bear the burden of a bad year; and debt is not uncommon amongst them.

"In conclusion, I should say that the condition of the agricultural population was most flourishing, except in the lands along the river. The owners in that tract are mostly indebted, many whole villages being mortgaged. Among the Jat owners the amount of debt is very small. I regret that I can give no figures at present as to the amount of indebtedness. Occupancy tenants hold less than 5 per cent. of the whole cultivation. They are well off in the low-lands, and not so prosperous in the higher lands. On the whole I should not say that they were generally in debt. Tenants-at-will hold about 20 per cent. of the cultivated land; but a large proportion of these have also land of their own, or are village servants, having other means of eking out a livelihood. Tenants depending entirely for support on their holdings do not form a great part of the agricultural community. This class is, as a rule, free from debt."

Gordon Walker, S. N. § 104.

In a series of Appendices (No. Va.—c) to the new Settlement Report was collected such information as could be obtained relating to the transfers of land during the last 30 years. The general result may be stated for the whole District that two per cent. of the area has been sold in the last 30 years, and that at present eight per cent. is held in mortgage with possession, these proportions being fairly equal everywhere except that in Jagraon the area mortgaged is 12 per cent. Mortgages without possession are very uncommon. One agriculturist will not advance money to another unless he gets land into his possession sufficient to give a fair return; while the money-lending classes give credit on running accounts, or, if the borrower's credit is not good, on land transferred to them.

"The registration returns showed that the number of transfers previous to 1865 was very small; but that it has not varied very much during the three periods of five years, 1866—80. The general question of what the causes are which have led to the transfers since 1865 is a very wide one. There cannot be a sign either of want of prosperity or of undue pressure of the land-revenue, for the agricultural population has never been so well off as during these fifteen years, and the profits of cultivation have never been so great. There can be no doubt that, on the contrary, they indicate prosperity, and may be due to extravagance resulting from a sudden influx of wealth. It is remarkable that the proportion of area in mortgage should be higher in Jagraon than in the other Tahsils, although we know that the condition of the Jats here is superior to that of the agricultural population of any other part. It should also be added that mortgages are very often not due to any real pressure of debt; but merely a method of raising money temporarily required; and sometimes, to a, they are a mere form of tenure.

In the next place it is important to see into whose hands the trans-

* Percentage.	Co-parceners.	Other agriculturists.	Non-agriculturists.	Total.
Sold to	42	23	35	100
Held in mortgage by	43	14	43	100

ferred land has come. In the margin is an abstract of Appendices Va. and b. of the Settlement Report. The inference from this is that the agriculturists could hold their own against the class whose profession is money-lending far better than in most Districts of the Province.

CHAP. II. A.

Agriculture

Gordon Walker, S. R. § 196.

The Jats of the uplands at all events seldom allowed an outsider to acquire permanently any land in a village community. The right of pre-emption was generally claimed and insisted on. Every well-to-do Jat who has saved a little money will endeavour to invest it in a mortgage of land, and some of the tribe have established very large money-lending connections. Amongst the Muhammadans of all tribes, too, there are a good number of men who hold land in mortgage. It would never be difficult for a cultivator in the uplands to raise a loan on his land from a co-sharer; and this could generally be done also in most parts of the lowlands. But there is often a prejudice against borrowing money except from a regular money-lender. There are some very large bankers of the regular money-lending classes in Ludhiāna, Jagraon, Raikot and Māchhiwāra, who carry on a large business with the villagers, and also some scattered over the District; but the mass of the Jat population can get on without any assistance, and have generally some cash in hand. The total outstanding debt on mortgage is returned as upwards of Rs. 20,00,000 or about two years of the revenue demand. Of the money owed on book debt we have no details."

Speaking generally we may say that the land is passing from the hands of the inferior cultivators to those of the Hindu Jats. This applies, however, principally to the Dhāia lands, as those in the Bét are inferior and not considered by the Jats as worth acquiring. Before the passing of the Land Alienation Act (XII of 1900) the general tendency was for the Dhāia lands to pass to the Hindu Jats while the Bét lands went to the *sāhūkars*. Since the passing of the Act transfers have been comparatively few. For some time the *zamindārs* understood that the Government had prohibited the transfer of land altogether, and so lately as September 1903 the Deputy Commissioner reported that the attitude of the people was one of interested curiosity. There are no Co-operative Credit Societies in the District, and little prospect of their being instituted. The Jat always invests his money in land, and the Muhammadan in the Bét has no money to invest.

Sales and mortgages of land. Table 21 of Part B.

A special difficulty in connection with the definition of the term agriculturist has been experienced in this District by sub-registrars. The *patwāris'* copies of the Record of the Regular Settlement (1851) were destroyed by order of the Director of Land Records in 1895. Hence applicants for registration have to produce certified copies from the District Record Room to prove their status as agriculturists to the sub-registrar. In some cases sub-registrars

Land Alienation Act.

CHAP. II. A.

Agriculture

Land Alienation Act.

referred to the Collector to find out whether the alienances fulfilled the definition of agriculturists. This procedure was troublesome, expensive, and dilatory, and threw extra work on Revenue and Registration officials. To meet this difficulty lists have been prepared for each village showing the persons (not being members of agricultural tribes) who were entered as owners or occupancy tenants in the Regular Settlements. Copies of these lists are now distributed to *patwāris* and the agriculturist alienor takes a certificate from the *patwāri* to the effect that his name or that of his ancestor occurs on the list. The general effect of the Act, as stated by the Deputy Commissioner in his report for the year 1902-03, has been good. The Mālwa Jat has always been in the habit of investing his spare cash in land, and now that the competition of the *sāhūkārs* has disappeared the extraneous factor which used to rule the price of land, the fact that the seller was in the power of the buyer and his inferior in cunning, has disappeared likewise. Hence land has regained its natural value, the Jat buys it or takes it on mortgage from his compatriot for what it is worth to him as an investment, and the result has been a general appreciation in the value of land. The Deputy Commissioner considers that the educated Sikh community is the class which is likely to benefit most from the passing of the Act. The Jat loves litigation and for choice employs a pleader of his own class. The pleader—and the impetus lately given to Sikh education will increase the class—reaps rich fees and invests them in land. There can be little doubt that the Hindu Jat will in course of time expropriate his Muhammadan fellow-tribesman from the rich lands of the Dhāia, and leave him only the inferior and degenerating land of the Bét. From the point of view of extensive cultivation this cannot be considered otherwise than as a gain to the community at large.

Cattle breeding.

From what has been written in Chapter I as to the absence of grazing ground, it may be inferred that the District is not adapted for cattle-breeding.

Draught and plough cattle, Agricultural stock.

Table 22 of Part B, G o r d o n Walker, S. R. § 130.

Bullocks are universally used for agricultural work; and he must be a very poor man who can only afford a buffalo, this animal being considered the sign of poverty in a cultivator. The bullocks are either bred in the villages, or imported from the cattle-breeding tracts to the south (Hānsi, &c.), being brought up in droves by dealers who go from village to village, generally a few weeks before the Baisāki and Dīwālī fairs, on their way to Amritsar. It is difficult to determine exactly what proportion of the cattle used in agriculture are bred in the District; but it is probable that between three-fourths and half of those in Samrāla are imported. In Jagrāon there is still some grazing land left, and the greater part of the cattle in use are probably bred in the Tahsil; but there are also large purchases from dealers. The people of the Jangal are very fond of buying cattle, using them for the few months during which agricultural operations go on, and then selling them, thus

saving the keep for several months. The home-bred cattle are said to be better for the work than those imported, because, apparently, the former are stall-fed all their lives, while the latter, having been raised on grazing, feel the change, and cannot do well on the straw which they have to eat for a great part of the year. A bullock costs from Rs. 20 to 25, if two years old; and Rs. 40 to 60, if of full working age. At two years' old he is yoked in the plough; and works in this till he is four, when he is put to the well. Bullocks go on working till 12; but at that age they are old, and they do not live beyond 14 or 15. In Samrāla and the highly cultivated parts of Ludhiāna they do not last so long, on account of the constant hard work in the sugarcane mills and at the wells. Where (as in Jagrion) the people keep carts, the quality of the draught cattle is superior, and one sees some very fine bullocks in those parts, much higher prices being paid, and the animals being better looked after. In the Bét the cattle are of a very much inferior stamp, as they are only required for the plough. They cost Rs. 15 to 20 each, and are bought anywhere. The price of plough cattle does not appear to have risen since Settlement.

CHAP. II, A

Agriculture

Draught and
plough cattle,
Agricultural
stock.

In the months of Baisākh, Jēt, Hār (April-June) the cattle are fed on dry straw and grain, the new straw of the Rabi coming in by the first of these months. This is the worst time for them, and the working cattle could not get on without the *ser* or two of grain that they get daily. In Sāwan and Bhādon there is good grass in the waste, if any is left, and in the fields intended for the next Rabi, where it is allowed to grow till the time of the Sāwan ploughing. The cattle are grazed on this, and it is also grubbed up and given to them in the stall, the grain being stopped. Cutting grass is the work, in Jāt villages, of the women, who are out all day in the fields, collecting bundles. The cattle have very light work in these two months, because the wells are not working; and between this and the new grass they put on condition. In Asauj and Hālf of Kātak (September to October) green fodder, either *charri* alone or mixed with *mōth*, &c., is given; and this is perhaps the best time of the whole year for the cattle. At the end of Kātak the *charri*, &c., is cut and stored, and during Māgar, Pōh, Māgh, and Phāgan the dry stalks of *charri*, maize, &c., are given, and, if necessary, straw. The straw is either white (*safēd bhūsa*), that of barley and wheat, or *misra*, i.e., of *mōth*, *māsh*, &c., coloured straw. The latter, especially the *mōth* straw, is said to be very strengthening. In the month of Chet (March) patches of green fodder are grown at the wells, either *mōtha*, *senji*, &c., or carrots; and green wheat or barley is also given, but not commonly in an ordinary year. Speaking generally chaff, grass, *charri*, *fourā*, *senji*, and the crushed stalks of sugarcane and *bājra* are the principal fodders, supplemented in times of scarcity by leaves of trees. Rice-husks are supposed to lessen the yield of milk and are not given to milch-cattle, unless no other fodder is available. Chaff is imported by rail to supplement the local supply.

Food of
draught
cattle,
Gordon
Walker, S. R.
§ 131.

CHAP. II.A.

Agriculture

Milch kind.
Gordon
Walker, S. R.
§ 182.

The number of milch-cattle is not more than sufficient to supply local wants. There is no attempt to keep cows specially for the sale of milk or of *ghi* except in few Gújar villages mostly close under Ludhiána; and in these the milk is generally bought up by people from the town. Our enumeration would show a cow to every five or six of the population. In the Bét buffaloes and cows are generally kept; and in the Dhiáa cows. The milk is boiled and churned in the usual manner in a *chátii* of earthenware by means of a wooden staff (*maulhán*) twirled round in the hands or by a string. The people of the house use the butter-milk (*lassi*) which forms a very important part of the cultivator's daily food; but the *ghi* is generally sold or kept for the occasion of a marriage, &c. The whole supply is not, however, more than sufficient for the consumption of the better classes in the villages and in the towns. Cows cost about Rs. 20 each in Samrila or Ludhiána Tahsils, but in Jagrion Rs. 35 is paid for a better stamp of animal. The buffaloes cost Rs. 50 in the two former Tahsils and Rs. 75 in Jagrion.

Loss of cattle
by disease;
Insufficient
food;
Drought.
Gordon
Walker, S. R.
§ 183.

A good deal of loss is caused annually by cattle-disease, and attempts are being made to disseminate information on the subject. The names given by the people are so various, and their accounts of the causes often so fanciful, that it is not easy to identify the different diseases that prevail. Great mortality occurs from overwork and insufficient food, especially in a year of drought. In the eastern parts of the District nearly the whole of the Kharif unirrigated crop is grown for fodder; and a failure of the autumn rains means that the cattle will get no grass or green *charri* in the autumn, and no dry *charri* in the months of the cold weather; while they are at the same time deprived of their usual rest of two or three months, and have constant work at the wells. It is not possible that cattle should go all the year round on dry straw and grain. The first effect of drought is to reduce the condition of the cattle, and to render them very liable to the ordinary ailments if they do not actually die of overwork and starvation. There was a considerable loss in this way in 1861 and 1868, but not in any other year since the Regular Settlement. Besides being sadly overworked and often insufficiently fed, the cattle in the eastern villages are very badly housed. They are taken home inside the village, and penned up in houses a few feet square, while their masters are enjoying the fresh air on the roof of the house. In the western parts they have much better accommodation, and get plenty of fresh air.

Diseases prevalent,

Sirak and *hara* are terms used to denote any form of epidemic disease; also *marri*. Only two true epidemic diseases amongst cattle can be identified, of which the first appears to be either anthrax fever or malignant sorethroat. It is called *gal gotu*, and is very deadly in its effects, and also most infectious, attacking buffaloes and bullocks alike. The affected beast gives up its food, and a swelling forms in the throat. This appears to burst internally, and the majority of animals affected die the day after the appear-

ance of the first symptoms. No attempt is made at a cure; but it is said that, if purging sets in the second day, the animal will recover, unless it dies of exhaustion in ten or fifteen days. The disease is always present somewhere in the District, and when a village becomes infected, it will lose fifty to a hundred cattle in a few days. Recoveries are rare. No attempt is ever made to prevent the spread of the disease by isolation, burying carcasses, &c. It is said to be carried from one village to another by carrion-eating birds, storks in particular.

CHAP. II. A.
Agriculture
Diseases prevalent.

Foot and mouth disease is called *monkhur* or *morkhur* (also *rova* and *chápila*), and is common. It is never very deadly; but the cattle affected are useless for a long time. It appears to be very infectious and crops up here and there almost every year. The first object to which attention should be directed is obviously the prevention of the spread of these epidemics from village to village and inside of villages; and it will, of course, be very difficult to induce the people to do anything for themselves in the matter.

Foot and mouth disease.

Of the ordinary ailments, *ogu* appears to be epilepsy, or paralysis, the beast affected generally falling down and dying in a short time. *Tilla* and *hallu* are the effect of cold, and attack buffaloes only, the symptom being difficulty of respiration. *Mokh* is purging in any disease. *Rinderpest* does not appear to be amongst the diseases which attack the cattle of the District. Cattle are often lost by overfeeding with *methe* or other green fodder after having had poor food for some months. When there is a break in the rains, and the *charri* is stunted (called *sokha*), cattle getting into the field and grazing fall down and die. This is called *putha lag gaya*, and is apparently choking.

Ordinary ailments of cattle.

A portion of this District, as well as of Ferozepore and Hissar (Sirsa Tahsil) abuts on a tract of country extending about 50 miles all round the Patiala fort of Bhatinda, which is called the Jangal, and the horse of which tract is well known as the Jangal horse, the breed being descended from Arab stallions kept at Bhatinda by the Muhammadan Emperors. Patiala still keeps stallions there but of inferior quality. The mares of the Jagraon Tahsil, which abuts on this tract, are of a very fine breed. The people of the Dhiaia are not fond of keeping horses, considering them a useless expense. The distances are generally short, and the people prefer walking. Of the *lambardars* even it is only one in a hundred who owns any sort of an animal, or has ever been on one. The Settlement enumeration showed about three horses or ponies to each village. In the Bét, where there is a little grazing, the Muhammadans have a few weedy ponies, but these are of a very poor breed. In one or two of the villages to the south-west of Ludhiana the proprietors are engaged in the horse trade (Burj Latán, Alike, Dhingar, &c.). They buy young animals all over the country, feed them up for two years, and sell them at Batesar and other fairs across the Jumna. This trade is not of any importance.

Horses.
Gordon
Walker, S. R.,
§ 131.

CHAP. II. A.

Agriculture

Fairs.

A horse and cattle fair known as the Chait Chaudas Fair is held at Ludhiāna on the 14th to the 18th of Chait (about the end of March). It is of no great importance. Cattle to the value of about Rs. 50,000 or 60,000 change hands. Prizes amounting to nearly Rs. 1,000 are generally given from District Funds. The fair is attended by people from the adjacent Districts, the Phulkian States and Maler Kotla on their way to the Amritsar fair. For the three years prior to 1901 owing to plague and scarcity no fair was held and plague also prevented its being held in 1902. In 1903 the average prices realized in rupees were : ponies, 46 : mares, 57 : cows, 15 : bullocks, 22 : she-buffaloes, 23 : male-buffaloes, 5 : mules, 112 : camels, 47 : and goats, 5. Rs. 912 were realized in fees.

Camels.
Gordon
Walker, S. R.,
§ 135.

Camels are kept by the people of most of the Jangal villages, and by those of a good many others scattered over the District where it has become the custom to do so. It is very common for an enterprising *zamīndār* to purchase two or three camels with any savings that he has, and to start in the carrying trade. The Jats are very fond of turning an honest penny in this way ; and where carts will not work, as in the Jangal villages, camels are used for bringing up the grain to market. The Kābul campaign of 1878 is said to have nearly cleared the District of camels.

Sheep and
goats, and
miscellaneous
Gordon
Walker, S. R.,
§ 135.

Sheep and goats are returned as 120 to 130 thousand in number. They are kept in every village, the goats for their milk and the sheep for their wool. They belong to no special class of the community, and require no separate mention here. Sheep are cheapest in Samrāla Tahsil where the price is about Rs. 2 per head as against Rs. 5 in Jagrāon. Goats cost Rs. 5 each in Samrāla as against Rs. 8 in Jagrāon. Donkeys and mules are used by Kumbhars or brick-makers. A donkey costs about Rs. 15 in any part of the District. There are very few pigs. Fowls are not to be found, except in Muhammadan villages, and there they belong to low caste people generally Chūhrās. There are ducks and geese in many villages along the Budha, and a large number are reared in the old *chauni* or former military bazar. These find their way to Kasauli and Simla, and there is rather a busy trade in them.

Veterinary
Department.

The Veterinary Hospital and Dispensary at Ludhiāna was opened in 1896. The District Board have at present (1904) a scheme for building a suitable house for the Hospital, and its increasing popularity with the people is shown by the figures in the margin which give the number of cases treated for the last three years. In 1902-03, 960 cases out of 1,472 were discharged cured, while partial relief was given to 428. Of the 1,472 cases 591 were horses and 489 cattle. A Veterinary Assistant on a salary of Rs. 100 a month is paid by the District Board.

There are three stallions belonging to the District Board, one at each Tahsil. There are two donkey-stallions also belonging to

the District Board, under the charge of two *lambardárs*. Seven donkey-stallions, maintained from Provincial Funds, are kept in the various Tahsils. There are a few branded mares in the Ludhiána and Jagrón Tahsils, but horse breeding is not very vigorously carried on in the District.

CHAP. II. A.

Agriculture

Veterinary Department.

Under the Punjab Military Transport Act (I of 1903) this District has been placed in the Delhi Division. The census figures showed the number of animals in the District given in the margin. The District has been divided into 63 sub-circles by *zails*

Transport
enumeration.

Cattle	...	2,176
Bullocks	...	156,331
Mules	...	337
Horses	...	5,616

or groups of *zails*, and municipalities or wards of municipalities. Of these 19 are in Samrila Tahsil, 16 in Jagrón, and 28 in

Cattle	21	Corps (one corps = 1,119)
Bullocks	1	Train (" = 1,956)
Mules	45	
Horses	65	

Ludhiána, excluding the town. The Provisional allotment of the quota which the District may be called upon to furnish is shown in the margin.

IRRIGATION.

The District rainfall has been discussed above (p. 12). Although when compared with Ferozepore Ludhiána appears an oasis, it is too far from the Siwálíks to be classed as even sub-montane, and would fare badly from time to time if it were solely dependent on the rainfall to mature its crops. The conditions vary largely in different parts of the District. In the Bét the land is practically level with the water. In the Dhián the water-level is often less than 10 feet below the surface. In the Jangal villages, however, water is not found at less than 150 or 200 feet below the surface; in other words it is virtually non-existent. The irrigated percentage of each crop is shown in the margin, for the years

Rice	...	...	...
Sugarcane	...	...	73.6
Cotton	...	...	47.6
Maize	...	...	34.7
Wheat	...	...	31.7
Gram	...	...	10.2
Barley	...	...	22.1
Mung	...	...	2.8
Moh	...	...	1.5

1900-01. Previous to 1883 well-irrigation was common throughout the Dhián, while in the Bét large tracts of *sailáb* land brought a good if uncertain harvest to the cultivator. The District as a whole could not, however, be then considered secure from famine as a failure of the rains meant that the harvest was restricted to the few fields that surrounded each well. In 1883 the Sirhind Canal was opened.

THE SIRHIND CANAL.⁽¹⁾

The Ludhiána and Jagrón Tahsils are irrigated from the Abokur Branch of the Canal, which is in charge of the Ludhiána Division, with its headquarters at Ludhiána. A small portion of the southern part of Tahsil Ludhiána is irrigated by the Bhatinda Branch which is in charge of the Bhatinda Division with its headquarters at Bhatinda in Patná territory.

Canal
Divisions.

(1) This account of the Sirhind Canal is taken from a note by the Executive Engineer, Ludhiána Division. Canal bridges and crossings are given under Communications below.

CHAP. II, A.

Agriculture

Main Canal.

The Canal Main Line enters the District at its 17th mile near Bahlolpur in the Samrāla Tahsil and runs in a westerly direction until it reaches Mánpur village in Patiāla at its 30th mile. Here the main line ends and bifurcates into two large Branches, the one to the west irrigating British territory: while the other irrigates the Phulkíān States. The Main Line has a bed width of 200 feet and can carry a maximum supply of 8,000 cubic feet per second, with a depth of 11·5 feet. The whole of the Main Line is navigable.

Branches.

At Mánpur the Branch which flows west and irrigates British territory is called the Combined Branch. It has a bed width of 136 feet: and can carry a full supply of 5,000 cubic feet per second; the other Branch which irrigates the Phulkíān States is called the Patiāla Feeder and has a bed width of 75 feet and can carry 3,080 cubic feet per second. The former after a course of two miles bifurcates into the two British Branches called the Abohar and Bhatinda Branches.

The northern or Abohar Branch starts with a bed width of 88 feet and a full supply of 3,155 miles of which 39 miles are in Ludhiāna and most of the remainder in the Ferozepore District. In the Ludhiāna District this Branch is navigable throughout.

The southern or Bhatinda Branch starts with a bed width of 84 feet and a full supply 2,530 cubic feet per second, it has a length of 100 miles of which only the first 12 miles are in the Ludhiāna District. From the 34th mile of the Main Line to the 2nd mile on the Abohar Branch and the 6th on the Bhatinda Branch the Canal is in the narrow strip of Patiāla State territory which projects into the Ludhiāna District. This Branch is not navigable.

The following statement gives details of the Canal Irrigation for the year 1901-02:—

Tahsil.	Assessment Circle.	Number of villages irrigated.	Total area commanded.	Cropped area.	Abiāna.
Ludhiāna	Dhai Nicha ...	1	43	82	203
	Dhai Uncha ...	47	10,174	10,148	39,503
	Tihāra ...	40	6,601	7,460	15,625
	Pavādh ...	3	418	619	2,733
	Jangal ...	26	18,284	12,656	59,723
	Total ..	117	355,620	30,905	1,11,087
Jagrsōn	Dhai Nicha ...	3	136	163	505
	Dhai Uncha ...	79	25,367	33,368	1,13,552
	Total ...	82	25,503	33,531	1,14,057
	District Total ...	109	61,023	64,436	2,25,744

Five minors from the Abohar Branch have been definitely closed for Rabi irrigation since 1901-02, in order to pass on more water to Ferozepore. This has not caused any hardship, as the tracts affected were irrigated by wells before the advent of the Canal and the *zamindars* have merely reverted to their disused wells.

CHAP. II, A.

Agriculture

Branches.

The Canal benefits 117 villages in Ludhiāna Tahsil and 82 in Jagriān. It commands 267,628 acres in the District of which it is estimated that it should irrigate 70,507 acres annually. In point of fact it irrigated an average of 78,466 acres *per annum* during the five years ending 1899-1900, but the closure of the five minors mentioned above brought the figures down to 61,023 acres in 1901-02.

The names of the most important main distributaries are shown in the margin. There are altogether 455½ miles of distributaries in the Ludhiāna District.

Distributaries.

LUDHIANA DIVISION.	JAGRANA DIVISION.
Kharppur	Salna
Jassowāl	Baikal
Jagriān	
Paklowāl	
Talwarāli	
Masoli	
Dibben	

The assessments of the whole canal in British territory are made entirely by the Canal officers. In the last three years the variations in the revenue assessed were comparatively small. No water advantage or owner's rate is at present charged on the Sirhind Canal. As however lands now watered by the Canal were at Settlement assessed in this unirrigated aspect (except such as were at the time watered by wells) Government is now considering the advisability of imposing an owner's rate.

Assessments.

The occupier's (or water) rate charged varies for flow irrigation from Rs. 7-8 an acre for a crop of sugarcane, rice and water-nuts to 12 annas for a single watering before ploughing. Lift rates are calculated at ⅓rds of the flow-rates. The average occupier's rate per acre is almost constant at Rs. 3-3 per acre in the Kharif and Rabi.

The working expenses vary from a little under to very slightly over Re. 1 per acre of annual irrigation. Some villages in the Jangal Tract are irrigated by the Jind and Nābha *rājahans*, and pay some Rs. 9,306 to the Patiala Canal Division. It may be remarked in passing that though the Canal has on the whole proved an immense benefit to the District by adding very largely to its resources and rendering it secure from famine, yet it has not been an unimixed blessing. The water-level has risen 8 or 9 feet owing to percolation from the Canal. One result of this is that wells which we constructed before the rise in the water-level are in danger of falling in, and in some cases have done so, as the part above the old water-level was constructed of brick and mud, instead of brick in lime. Percolation again is responsible for water-logging the soil in Samrān, where the strip

Working Expenses.

CHAP. II. A. of land between the Canal and the Budha Nala is frequently such a swamp that cultivation is impossible. Considerable remissions of revenue have been granted on this account in 19 villages of the Agriculture Dhuia Nicha Circle, the loss to Government being debited to the Working Expenses. Canal Department. Attempts have been made to drain this tract so far without success. In the Bét lands there is now so little water in the river that the subsoil moisture has greatly decreased. This has of course affected the *mulaba* land. These disadvantages however are so far outweighed by the advantages which the Canal has brought to the District. A telegraph line extends from the Canal Head down the Main Line and down each of the British Branches. By its means speedy and efficient regulation of supplies in every Branch and distributary is rendered possible; and prompt measures can be taken to reduce damage to a minimum in case of an accident or breach to a channel.

Plantations. A line of well-grown shade trees now exists on each side of the Canal (Main Line and Branches). A fair amount of revenue from sales of timber, fuel and grass is derived from these plantations.

Boundary Roads. There is a public road on either side of both the Abohar and Bhatinda Canal Branches.

Dams. The District is not especially liable to floods. The only dam in the District crosses the village of Aligarh. It is $1\frac{1}{2}$ miles long and was constructed with the object of protecting the town of Jagraon from floods in the case of an overflow of storm-water. It was built about 1880 by joint contributions from District and Municipal Funds and is now annually repaired by the Municipality of Jagraon.

Table 24 of Part B. Wells in the Bét. In the Bét the depth of the water below the surface is only 8 or 10 feet, and the lift very easy. The wells here are of two sorts. There are *kachcha* or temporary wells with a lining made of *pilchi*, the water being raised in an earthen pot suspended from the end of a lever or pole, the other end of which is heavily weighted. The pot is pulled down into the well by a string attached to that end of the pole; and the weight at the other end raises it when full to the surface, where it is emptied into the irrigating channel. This apparatus is called a *dhinkli*, and has the advantage of only requiring one man to work it. There are also masonry wells of small diameter, worked like the other wells of the District with a bucket raised by bullocks. At the Regular Settlement there appear to have been very few masonry wells, and people were content with the simpler *dhinkli*; but within the 25 years nearly 1,000 masonry wells have been sunk, mostly in the villages just below Ludhiana city and to the west, for irrigation is not required in Bét lands further east. The *dhinkli* is capable of watering only about an acre of land; and, although the Aráin cultivator can grow a great deal in this small area, he can do much more with cattle and a

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permanent well capable of watering 6 to 7 acres; and the change is a decided advance. The Persian-wheel is used in one or two villages in the Jagrion Bét, adjoining Ferozepore. CHAP. II. A.
Agriculture

In the Dhuin the wells are all of masonry, the water is raised by means of a rope and leather bucket (*láo charsa*), worked by two pairs of bullocks alternately going down an inclined plane or run. The rope works over a wheel or pulley, raised a little above the well on a forked stick. To one end of the rope is attached the bucket, and the other is fixed to the yoke of the bullocks, which are driven down the run. When the bucket rises to the top, it is rested on the edge of a reservoir and emptied into it by a man standing there for the purpose, when the rope is unfastened from the yoke and the bucket allowed to descend into the well. Three or four men and two pairs of bullocks are required for one bucket, and can work for three or four hours at a stretch. For the continuous working of a single bucket-well four pairs of bullocks and 6 or 8 men are necessary. With this complement it will go on for the whole day. Nearly half of the wells in the District have two buckets and two sets of gear completely separate, so that both are worked at the same time. These are much wider than the single bucket wells, being 11 or 12 feet in diameter (while the latter are generally 7 or 8), and cost more to construct. The usual cost is from Rs. 250 to Rs. 300 for a single, and from Rs. 400 to Rs. 500 for a double well. The compensation paid for well destroyed by the Sirhind Canal in 1869 averaged between Rs. 400 and Rs. 500. Irrigation is also given in places (Bét and Dhuin) from village tanks, the water being raised 3 or 4 feet to the level of the fields by means of a basket worked by two men with ropes; but this is only possible at certain times of the year when the tanks are full. The water is first run into a small well or reservoir (called *chuh*), and thence raised by a basket (called *dal*) into the irrigation channel. The basket is lined with leather, and has two ropes attached to it, one passing under each side and coming out at the corners. Two men stand on opposite sides of the well holding the two ends of each rope, and raise the water in the basket. Wells in the
uplands.

The distance of the water from the surface and the depth of the water in the wells was recorded at Settlement for every village in the District. The result of this record was to show that beyond the influence of the river, which affects the water-level to some distance from the high bank the depth below the surface of the water in the wells diminished from north-east to south-west in Samrila and the continuous part of the Ludhiana Tahsil. The Sirhind Canal has, however, considerably raised the water-level throughout the Dhuin. Spring level,
variation in
depth of the
wells.

The depth of water in the wells varies a good deal according to locality and season. It is generally 12 or 15 feet, but in a dry year will fall much lower. The amount of water which can be drawn out of a well depends on the source from which it is fed, Supply of
water in the
wells.

CHAP. II. A. The supply from beneath the lower clay is inexhaustible; but most wells are filled from the sand, and are liable to be worked dry, especially where the rainfall has been deficient.

Method of
constructing
a well.
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The method of sinking a well is as follows:—An excavation of the size designed for the well is first made through the upper stratum of clay soil till the sand is reached, generally at a depth of 15 to 20 feet; and at the bottom of this is laid down the *chak* or cylindrical frame-work of wood on which the masonry lining of the well is to be rested. This lining is built up to the surface, and above it to a height of 8 or 10 feet and weighted down while the sand at the bottom is scooped out. The structure gradually sinks through the sand, the *chak* keeping it firm. Three sorts of sand are met with in the excavation; first, fine dry sand (called *reti*), and then moist coarser sand (*reta*), and finally sand which comes out in lumps mixed with pieces of clay or kankar (called *ghatti*); and it is from this last that the water is generally drawn. The sinker says that a good foundation has been reached (*pathan lag gaya*). The top of the well is then finished, and the reservoirs and other appliances built. In some villages the lower stratum of clay is reached (called *pāndu*), and this gives a sure foundation for the well. A hole about a foot in diameter is driven through the clay into the sand below it by means of a pointed iron instrument; and the water rises as in a spring. It is a great piece of luck to have a well founded on the *pāndu* for it can never fall in, and the supply of water is unlimited. Such a well is generally worked with three or four buckets. The *pāndu* is said to be reached in most well-sinking villages about Malāndh and occasionally elsewhere. A well not founded on the *pāndu* besides having a supply of water that is liable to be exhausted, may suddenly disappear altogether, or gradually subside, the foundation being undermined by the action of the bucket.

Irrigating
power of a
well.
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Wells are worked with one, two, three and even four buckets; and we cannot judge of the irrigating power by merely striking an average of the area for each well. It is usually calculated that a two-bucket well can irrigate half as much again as a single well; and at this rate we have the average area watered by one of the latter sort 12 acres, and by one of the former 18 (in the Dhāia). The following is an extract from the Assessment Report of Samrāla:—“But to form an idea of the irrigating power of a well, we must examine the area under the various crops and the seasons during which they are irrigated. Roughly speaking, the Rabi crop is irrigated for six months (October to March), and the sugarcane crop for ten months (May to February). The other Kharif crops, cotton and maize, require irrigation for nearly four months (July to October). The number of waterings given varies with the character of the season; but generally the Rabi crop requires one every 20 days, and the cane once a week. Taking the Rabi crop then, we have 28,000 acres watered once in three weeks, or 9,800 once a week,

and 6,200 of sugarcane. This gives about five acres watered every week by a one-bucket well. In the Kharif the area is naturally a good deal less. The estimate given me by *zamindars* is one *bigah* (*pucca*), or five-eighths acre a day for each bucket." The average area watered by a masonry well in the Bét is nearly seven acres, which bears about 12 acres of crop in the year.

CHAPTER.

Rents,
Wages and
Prices.

In the uplands the wells generally lie round the village site in a ring, the unirrigated lands being outside this. In some of the small villages of the Kheri *ilāqa* (Samrāla) practically the whole area is irrigated, and in most villages of this Tahsil upwards of 40 per cent. is regularly watered. As we go westwards the proportion gradually decreases to about 10 per cent. in Jagrāon Tahsil, while the outlying villages to the south have no well-irrigation at all. The irrigated cultivation is best studied in Samrāla, where it is in greatest proportion, and here it varies in quality from that in the rich *nādi* land adjoining the site on which is deposited all the natural filth of the village besides what it receives from the manure heaps, to the land attached to distant wells, to which manure is with difficulty conveyed and grudgingly given. This *nādi* circle comes so close to the site as just to leave room for a road. It may be said to be always under crop, and regularly bears two harvests in the year. In January or February, while the Rabi crops are growing, the fields selected for sugarcane are manured, watered and then ploughed, till the soil is reduced to a fine tilth, eight or ten inches deep.

Cultivation
at the wells
in the Dhis.
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Walker, B. R.
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Table 18 of Part B. shows the number of wells and the land they irrigate by Tahsils, for the year 1901-02.

Section B.—Rents, Wages and Prices

There are only two or three large *zamindari* estates in the District, and the cultivation is almost entirely by the proprietors themselves. The Settlement returns showed 21 per cent. of the cultivated area as in the hands of tenants, but the greater part of this is held by men who own other land. For the distribution of land between owners and tenants, see below (Chap. III).

Price of
labour.
Table 26 of
Part B.
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Walker, B. R.
§ 120.

When a proprietor has any spare land more than he can work, this is either let to a co-sharer who has not enough land of his own to support himself, or an agricultural partnership is entered into.

Rents are fixed for the year about June 15th (*Nimānia*), but earlier and separately for cane and cotton. For the Kharif crops (cane, cotton, maize, *charri*, *muth*, &c.) a cash rate on the crop is almost invariably fixed by agreement, and paid when the crop is ripe or nearly so, not beforehand. The reason is that if the crop is a bad one a liberal owner will sometimes reduce the rate fixed. The rent is calculated on the local measure, which is the *kachcha bigah* in the east, and the *ghumra* or *kunil* in Jagrāon and in most of the

Rate for crop
rents.

CHAP. II. B. **Rents, Wages and Prices.** **Bét.** The rent-rate is mentioned, and the amount to be paid is calculated on the known area of the field; or the ground is paced or measured with a rope. The cash rent only covers the harvest, except that sometimes a rate is fixed so as to include the wheat following the maize; but more generally a separate rent in kind is taken for the wheat. The land returns to the owner at once when the crop has been cut. Thus land is rented at the *Nimánia* for *charri* only; and the crop is taken. The proprietor must arrange for the winter ploughings necessary for the crop of next year, and he disposes of the land at once with this view; but the agreement has really effect from the next *Nimánia*, seven or eight months after, and would be for the Rabi after that. In some villages where the land is all much of one quality and the cultivation not very good (Muhammadian Rájpút villages mostly), the proprietors will rent their land at so much all round on the *kachcha bígah*. This saves trouble, to escape which is the great object in life of a Muhammadan landowner. A field is often rented for the cultivation of a single crop like cane, *charri*, &c.; but where a number of fields are rented in one holding (*láhna*), the rent takes the form of this general rate per *bígah*, or *zabti* rates are agreed on for certain crops and kind rents for others, the tenant raising the crops that suit him best; or again a lump sum (*chakota*) is fixed to be paid by the tenant as rent of the holding for the whole year, he having liberty to raise what crop he likes. A holding rented in any of these ways will consist of all sorts of land.

Zabti or crop rents.

Bígah rates.

Rents for holdings.

Rents in kind. Rents in kind are taken for the Rabi crops, rarely for cotton, and almost never for other Kharif crops, except in Jagráon Tahsil. The straw is divided as well as the grain, and the proprietor takes a somewhat smaller proportion of the former than of the latter. The usual rates are half to two-fifths for unirrigated lands with one-third of the straw; and for irrigated, one-third of grain and one-fourth straw. *Batái*, or subdivision of produce, is a very simple process in this District. The tenant cuts and threshes the grain; and on an appointed day the proprietor comes to the heap for his share. The grain is measured out in a large earthenware jar called (*chátti* or *máp*) which holds about a *kachcha* maund (17 *seers pakka*), and the straw in arm-fulls. The proprietor then removes his share. If a *faqír* or other holy man appears, he gets a small portion, of which no account is taken. It says much for the intelligence of the people how entirely they have broken away from the very elaborate system of *batái* which prevailed years ago when the revenue was taken partly in kind. There are none of the elaborate calculations of allowances to the various menials, &c., such as are kept up in less advanced parts of the Province; and there are also none of the superstitious observances attending the division of the produce. Perhaps the most important feature of all is the absence of the special weighman of the shop-keeping class. The allowance to menials are described under Wages below pp. 148—150.

LUDHIANA DISTRICT.]

Crop rates.

CHAP. II. B.

Rents,
Wages and
Prices.Cash rents
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\$ 205.

The statistics of rent are contained in Appendices II A. and B. of the Settlement Report; and from these it will be seen that the proportion of the total area of the land paying proper cash rents is only 5 per cent. of the cultivation, that is after deducting from the areas shown in Appendix II A. land of which the rent is for various reasons merely nominal. These competition cash rents are shown in Appendix II B. The former rulers of the country took a large share of their revenue at rates on crops; and this revenue, which was a full rent really, has survived in the cash rates now paid for land taken for the cultivation of cane, maize, cotton and other crops. There are three methods of fixing cash rents. A portion of a proprietary holding may be let for the year at so much on the local standard of area without regard to the crops to be grown; or the area may be approximately known to both parties and a lump sum (called *chakota* or *chakāwa*) be agreed on without actual measurement. In the first case the area is subsequently paced out, and the rent of the whole calculated at the rate agreed on, a third party being called in to settle disputes if necessary. The third method is where a field or area is rented for the purpose of growing a certain crop, and a rent on the crop is charged at a certain rate on the local standard of measure, the area and rent being subsequently determined when the crop is standing. Between ordinary agriculturists, where the transactions are very small, one or other of these three forms of rent is adopted; but where there are large proprietors, such as the Kheri Sardars in Samrala Tahsil, the old Sikh method of collecting revenue is still followed, and the tenant agrees to pay at crop rates on whatever he grows in the Kharif harvest.

The rates of rent prevailing throughout the District do not differ very much. Irrigated land will everywhere in the Dhāia pay from Rs. 2 to 3 on the *kachcha bigah*, i.e., from Rs. 9-8 to 14 an acre. The rent of unirrigated land of ordinary quality is from Re. 1 to 1-8 a *kachcha bigah* (Rs. 4-12 to 7 an acre); but the poorer soils run as low as 12 annas and 8 annas. The proportion of these poorer soils is small, and on the average unirrigated land does not pay less than Re. 1 a *kachcha bigah*, or nearly Rs. 5 an acre. In the Bét the first two kinds of cash rent are almost unknown.

Rates of
cash rents.

The crops which ordinarily pay *zabti* or cash rents are cane, maize, cotton, in the irrigated uplands, and the first of these in the unirrigated lands of the Upper Bét; and in the unirrigated lands of the Dhāia the autumn pulses and millets, whether sown for fodder or with a view to grain also. The lowest rate paid for sugarcane land is Rs. 2-8 a *kachcha bigah*, and this is only in the Bét. The average in the Dhāia is about Rs. 3 or 3-8, while in a few large villages it runs as high as Rs. 5. The general rate is about Rs. 14 or 15 an acre. This rent is for the use of the land during one and a half years usually, as not more than one crop can be got into the two years besides the cane. The rates for maize and cotton are from Rs. 1-8 to 3 a *kachcha bigah*, and average about Rs. 10 an acre

Crop rates.

CHAP. II. B. in the Dhūia, and something less in the Bét. For *charri* and the mixed fodder crops of the Kharif Re. 1 a *kachcha bigah* is usually paid, unless the soil is poor, when the rate is as low as 8 or 12 annas; but on the other hand it may go as high as Re. 1-8. The usual rent for *ruusli* land is not much under Rs. 5 an acre. In the Bét lands below Ludhiāna, where there is some very fine market gardening, land will rent as high as Rs. 20 to 30 an acre; but the above rates are those usually paid throughout the District.

Rents, Wages and Prices. The area returned as paying rents in kind is 10 per cent. of the whole cultivation. The rates prevailing are as follows:—In the Bét $\frac{1}{2}$ of the grain is taken without a share of the straw; and sometimes $\frac{2}{3}$ ths where the land is irrigated; but even in the case of well lands the proprietor ordinarily realizes at the higher rate. A share of the straw is taken in a few villages. In the Dhūia the rate for irrigated lands is $\frac{1}{3}$ rd of the grain with $\frac{1}{4}$ th of the straw; and for unirrigated lands $\frac{1}{2}$ of the grain is taken as often as $\frac{2}{3}$ ths, very seldom $\frac{1}{3}$ rd; while the proprietor's share of the straw varies from $\frac{1}{3}$ rd to $\frac{1}{4}$ th. In addition to his proper share of the produce, the proprietor takes also a portion under the name of *kharch* or 'expenses.' In places, too, the proprietor takes from the tenant a portion of the revenue demand as well as a share of the produce.

Retail Prices, Tables 25a & 25b of Part B. Prices at the Revised Settlement will be found fully discussed in the Settlement Report, page 184.

Wholesale Prices.
Price of land.
Gordon Walker, S. R.
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Appendices Va and V of the Settlement Report (statistics taken from the *pattadris*' annual papers) give the average price per acre as Rs. 34, or 26 times the revenue demand, and the mortgage money secured per acre (with possession) as Rs. 32, or 28 times the revenue demand. The price which land will fetch varies a good deal over the District; and appears to be highest in Jagrāon and the Jangal where the labour of cultivators is small, the revenue light, and the rate of rent in kind high. The great rise in the price of the inferior grains has also had probably something to do with this.

Wages of artisans, Price of Labour. Table 25 of Part B. Coolies. A simple money wage is paid only in Ludhiāna and the other towns. In Ludhiāna masons and blacksmiths earn, if paid by the day, Rs. 10 to 12 a month; and carpenters a little more, Rs. 12 to 15. The rates are slightly lower in Jagrāon, Raikot, &c. A common coolie is paid $2\frac{1}{2}$ to 3 annas a day (Rs. 5 a month) everywhere. There is usually a good deal of work for coolies in carrying grain from the *sarāis* and grain markets to the station. This is ordinarily done in hand-carts worked by a few coolies together (*veri*). In the busy times of the trade 4 or 5 annas a day may be earned in this way, the payment being by weight. A number of men of the same class earn their living by grubbing grass in the neighbourhood and selling it in the city. These coolies are of all classes, agriculturists (Jats and Gūjars) who have been driven to the work by the scarcity of the land, village menials, Kashmiris of the city, &c. As there are only single looms and no factories, wages for

weaving are almost unknown. An apprentice gets his food and Rs. 1 to 2 a month from his master. A weaver will earn not more than 2 to 3 annas a day, purchasing his own material, and selling the piece when ready.

CHAP. II, B.

Rents,
Wages and
Prices.
Weavers.

In the villages carpenters and masons, if employed by the day, get their food and 4 or 5 annas. Labourers at reaping time receive a bundle of crop as their wages; but it is seldom that such men are employed. An account has already been given in Section A of this Chapter of the manner in which the village servants are paid by the harvest. A coolie doing any odd job, such as plastering a house, gets his food and 1 to 1½ annas for the day's work. Weavers are given the raw materials, and are paid by the piece.

In the vil-
lages.

Private servants (*Hīma nī*) receive Rs. 1 or 2 *per mensem* with their daily food from the *zamindārs* by whom they are employed. They help in agricultural, as well as in other works at all times, but get no share of the produce. Labourers (*lāṭ*) only help the cultivator at harvest time, getting a sheaf every evening. The sheaf should weigh one maund *pakka*, and it will contain 2½ lbs grain and ¾ lbs chaff. Sometimes the cultivator will throw in a loaf and a cup of whey at *lassirāṭa*, but cash is not paid. People often join their relatives in harvesting and then they get their midday meal and some food at *lassirāṭa*, the relations helping them in turn with their own harvest.

The practice in vogue in the *Dhūia Nīcha* is that out of 300 maunds *khām* of produce 5 maunds *khām* are given to the *Lohār* (blacksmith) and 5 to the carpenter, while the rest, viz., the barber, *Chāhira*, water-carrier and *Chamār* are given 20 *sērs khām* each. The practice in the *Bēt* is that the proprietor takes 1/3 of the whole for himself and from the remaining 2/3 gives 8 *chhatāke* each to the barber, blacksmith, carpenter and *rāṭha* who watches the field.

In *Tahsil Ludhiāna* this payment is made per plough. There is no estimate of the area tilled by one plough as regarded as the measure. However the barber, water-carrier and *Chāhira* get 15 *sērs khām* each and the carpenter and blacksmith 25 *sērs* each. The potter only gets 10 *sērs khām*. The *Chamār* or cobbler is given 3 *sērs khām* per maund *khām* of produce. His duty is to supply the entire family of the *zamindār* with shoes for the whole year. If he supplies shoes from a hide he will be given annas 2 per pair in addition to his dues. He will also have to supply two *charsa* (leather buckets) in the year: for each *charsa* he gets Re. 1 from the *zamindār*, and he will have to do repairs for nothing. In brief there are no fixed rates at which village menials are paid. It depends on the position of the *zamindār* and the place and time when they are put to work.

In the following paragraphs will be found some account of the village artisans and menials (*kamīna*), and the allowances made to them. Under former rulers when the revenue was realized in kind

Kamfns or
village
menials.

CHAPTER.

Rents,
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village
menials.

a small portion of the whole produce was first set apart for the *kamíns* and for some servants of the chief, and the remainder was divided between the cultivator and the *Sarkár* in the proportion fixed. With a cash demand this custom disappeared, and the *kamíns* now receive their allowances from the cultivating proprietors in a lump at each harvest. There is none of the elaborate division of the produce such as is customary in other Districts; and, even when a tenant pays his rent in kind, no deduction is made from the common heap; but each party gives his *kamíns* from his own house a fixed amount of produce and not a share of the whole. The tendency is for the cultivators to alter their agreements with the *kamíns*, and to cut the allowances down. In fact these allowances are generally ceasing to be determined by custom. The calculations made by the Settlement Officer gave the result, that of the whole produce from $\frac{1}{2}$ to $\frac{1}{6}$ was given to the *kamíns*, and the deduction that should be made on this account from the total produce was fixed at $7\frac{1}{2}$ per cent. It may be open to doubt whether any deduction at all was necessary, for a tenant paying in kind has to give to his *kamíns* a portion of the share left him by the proprietor; but it was not considered advisable to depart here again from the usual procedure. In places proprietors have taken advantage of the old custom and realize a proportion (1 or 2 *sérs* in the maund) of the total produce under the name of *kharch* over and above the share of the produce agreed on; but this, though nominally for servants and *kamíns*, is really only an addition to the proprietor's share.

Chamárs,
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§ 128.

The most numerous of the village menial class are the *Chamárs*, of whom some account has been given in Chap. I. (page 64). These people have to perform certain tasks, of which the principal is the repair of all leather appliances (well-buckets, seed-drills, &c.), and of the cultivators' shoes; and they have also to repair the village gates, to collect grass and keep watch when any officer of Government comes, to carry bundles to the next village on such occasions, &c., &c. They have also to remove all dead cattle, and they are entitled to the carcases and skins of these. The *Chamárs* are paid full price for all new goods, shoes, buckets, &c.; and occasionally cultivate a piece of land, either alone or in partnership with a *zamíndár*. They generally receive as menials an allowance of grain per plough (about 30 *sérs*); also some cotton and *gúr*. These allowances are also, though rarely, made on the total yield (about one *sér* per maund). The *Chamár* families are generally divided amongst the sharers, say one to every ten houses of the latter.

Tarkhán.

The *Tarkhán* or carpenter in return for an allowance at harvest time has to execute all repairs, and also to make small things, like goads, yokes, &c., but for new ploughs, pitchforks and other implements of the sort he is paid in cash, the cultivator supplying the wood. He has a good deal of work about the wells, and a great deal at the presses (*betna*) in villages where sugarcane is grown.

The *Lohár* or blacksmith makes the ploughshare, the cultivator supplying the iron, and he also repairs all iron-work. Sometimes one man does the work of carpenter and blacksmith. The *Tarkhán* and *Lohár* receive allowances either on the plough or on the total produce (from a quarter *sér* to one *sér* per maund).

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Rents,
Wages and
Prices.*Lohár.*

Where there are *Chúhras* they are only used for calling the people together or giving notice to any one who is wanted (*bulári*). The allowance is small, generally one-sixteenth to a quarter *sér* in the maund.

Chúhra.

The *Jhinwar* or waterman has to supply baskets for the cane press, and gets a very small allowance (about $\frac{1}{16}$ to $\frac{1}{8}$ *sér* per maund). He also supplies water at marriages, but is paid for this specially.

Jhinwar.

The *Nái* or barber performs personal services to the cultivator, cuts his nails, shaves him, &c., and receives much the same as the *Jhinwar*.

Nái.

The plough (*hal*) on which these allowances are generally calculated is a variable measure; but, roughly speaking, where all the *kamíns* receive a full allowance, they absorb $\frac{1}{10}$ to $\frac{1}{12}$ of the gross produce. This is according to the administration papers of the villages; but the practice is really different. When the revenue was taken in kind a heap was set apart for the village servants (2 to 2½ *sérs* in the maund); and this was divided amongst them according to their recognised shares. But with our fixed assessment this system could not continue, except where a proprietor takes rent in kind from a tenant. There has been a tendency to break up the constitution of the village in regard to these menials, the action being mostly on the part of the proprietors, for the *kamíns* are generally much too degraded to wish for any change, and are in the power of the proprietors completely, not having even the option of changing their abode when too hard pressed. The result has been that the proprietors attempt to cut down the allowances, and make new terms with the *kamíns*. In many administration papers a condition has been recorded that the relation of the proprietors to the *kamíns* is liable to annual revision, and in some villages there are no customary allowances or services at all; and, when a cultivator has any work to be done by one of the class, he pays for it in grain or cash. In many villages too the proprietor will not now allow the *Chamár* to have the skins, as the price of leather has risen very high in late years, and money is to be made out of them.

The *tola* or *modi* corresponds to the *dhuricái* of the *Mánjha* country. Under Sikh rule, and until very recently, he was the *patwári* in addition to his other numerous vocations. Besides his private business of shop-keeper, he managed the *malba* or village fund, and made out what were accepted as *patwári's* annual papers for Government.

The *tola*
weighman.

[CHAP. II. B.]

Rents,
Wages and
Prices.

Poverty or
wealth of the
people.

It is impossible to form any satisfactory estimate of the wealth of the commercial and industrial classes. The figures given in Table 42 of Part B show the working of the income tax for the last seven years. The numbers affected by the tax are very small. It may be said generally that a very large proportion of the artisans in the towns are extremely poor, while their fellows in the villages are scarcely less dependent upon the nature of the harvest than are the agriculturists themselves, their fees often taking the form of a fixed share of the produce; while even where this is not the case, the demand for their products necessarily varies with the prosperity of their customers. Perhaps the leather-workers should be excepted as they derive considerable gains from the hides of the cattle which die in a year of draught. The following extract from Mr. Walker's report sketches the standard of living which prevails among the villagers.

Material
condition of
the people.

"If we are to judge by the standard of other parts of the Province I should say that the state of the agricultural population was one of very considerable comfort. They are a simple people, and have few wants. Their food is good, and they have enough of it; and they are, according to Indian idas, well clothed and well housed; while their fine physique plainly shows that they do not suffer much from deficiency of nourishment, or from exposure to the elements. Amongst the lower menials in the villages (*Chamars*), and the classes in the towns which subsist by labour (notably the colony of weavers in the town of Ludhiána), there is at times a good deal of privation. The *Chamárs* have fixed allowances of grain which are assured to them; but the other classes mentioned receive a cash wage, which is very low, and are sufficiently fed only when grain is cheap.

Agricultural
people of the
Bét

"Amongst agriculturists the Muhammadans, as a rule, are improvident, and live a hand-to-mouth existence; but their possession of the moist lowlands is an insurance against complete failure of the food-supply. The *Gújars* and *Rájpúts* generally have dealings with the money-lender, and pay him in kind; and this makes it impossible for them to keep stores of grain. Their credit is good, and they can unfortunately raise money whenever they require it on security of the land, so that they never wait for anything. An ordinary house in the Bét is comfortable, but will not be found to contain much of value in the way of jewelry or dishes. The cattle used for agriculture are very inferior; but the milch kine are good, as there is plenty of grazing ground; and the principal wealth, at all events of the *Gújars*, consists of their buffalo cows. The *Aráíns* and *Awáns* mostly get on without incurring debt; and I believe that the number of *Gújars* and *Rájpúts* who do so is daily increasing. There is also a fair proportion of men of all these classes who are able to advance money on the security of land. I have already referred to the *Awáns* as keeping carts that work for hire, and some *Rájpúts* have followed their example. The villages of the Ludhiána Bét derive great profit from the proximity of the city, in which there is a ready market for the sale of all sorts of miscellaneous produce. Although the money-lenders may seize on the grain, the straw is left; and in a year of drought this fetches a very high price, the people being able to sell it, and depend on the grass along the river and Budha Nála for the food of their cattle. In September 1883 straw was very dear and there was a constant demand for it on the part of the Jangal people. Many villages sold Rs. 400 or 500 worth within the last few days.

"The Hindu Jat is by nature provident. His house will generally be found to contain valuable property in the way of dishes, jewelry and clothes, besides a sum in hard cash. In the eastern parts the most valuable crops are the cane and maize; and these must be turned into cash soon after the harvest. But even here there is generally enough grain in store to last for a year. In the western villages (Jagrón and Pukhowál) the condition of the Jats is more than one of mere comfort. The houses are superior, there is a great display of jewelry and brass dishes, and the cattle are of a very high class. Almost every house contains a supply of hard cash; and the Rabi grain of two years (the Kharif does not keep well, and is not stored) is generally kept till the third harvest is secure. A common sign of wealth in a Jat is some masonry work about his house; either an archway, or the whole porch, or even the whole house, is built of burnt bricks. Masonry work is more common in the west than in the eastern parts; but most villages have some house of it. *Harelis* or mansions belonging to Jats who have made money in service or by trade are springing up in many villages. I have elsewhere given an account of the manner in which the Jats have monopolized the carrying trade. They are able to take up the greater part of the land that is mortgaged, and would have it all, but that there appears sometimes to be a foolish prejudice against a man mortgaging to his *sharik* or co-sharer, the idea of which appears to be that a man's indebtedness is not likely to be known, and he cannot be twitted with it, if his creditor is of the banking class. I need not do more than allude to the large fortunes made in trade by the mercantile classes in Ludhiána and the other towns.

"This state of comfort and prosperity is entirely the growth of recent years. Under the Sikhs the cultivator had little room for saving left; and there was no opening for trade or for remunerative investment of any sort. The prices of agricultural produce were low; and it was not till twenty or twenty-five years ago that the improvement of communications raised them and brought a great deal of wealth into the district. This subject of prices is dealt with in Part II of this report, and it will be seen from what is written there that the great rise took place about twenty years ago, and that the average has remained very high ever since. The increase of wealth of the agriculturist has been accompanied by a good deal of extravagance shown in expenditure on marriage and other celebrations; and the sums commonly spent in this way are double or treble what they were thirty years ago. I have already alluded to the large sums paid for girls. The Jats of the eastern parts do not waste much money on such occasions beyond the actual price; but those of the west spend very large amounts on the celebration, and so do the Rájputs. To an ordinary cultivator in the Jangal or Jagrón villages a marriage in his family often means the expenditure of Rs. 500 to 1,000, even up to Rs. 1,500, and smaller sums go in *hangámahs* or funeral feasts."

Section C.—Forests.

The only forest in the District is a plantation reserve at Ludhiána under the Deputy Conservator of the Bashahr Forest Division. It consists of a long narrow strip of 197 acres planted in 1867-68, and is composed entirely of *shisham*. It is situated on the Grand Trunk road midway between the Sutlej and Ludhiána; the soil is *stilt* and subject to inundation by the Sutlej. The income derived from it in 1901-02 was Rs. 2,914. There is also a Rakh of 179 acres adjoining the Civil Station, part of which is laid

CHAP. II. C.

Forests.

Hindu Jats.

Forests,
Table 27 of
Part B.

CHAP. II, E. out with ornamental trees and flowering shrubs. Riding and driving roads intersect it in all directions. It is well looked after by the District Board, and produces an income of Rs. 1,187.

Arts
and Manu-
factures.

Section D.—Mines and Minerals.

Gordon
Walker, S. R.
§ 18,

The only mineral product is *kankar*, found in sufficient quantity at convenient sites, so that there is no difficulty in obtaining a supply for the metalled roads and for lime. Saltpetre used to be made in a few villages; but the manufacture has been given up.

Section E.—Arts and Manufactures.⁽¹⁾

I.—Hand
Industries.
Sugar in-
dustry.
Gordon
Walker, S. R.
§ 188.

The principal manufactures for export are the *gur* and *shakar* (raw sugar) made by the cultivators everywhere in the Dbaia from the sugarcane; the *leha d* or *bura* (refined) made at Machhiwara and in its neighbourhood, and the cloths of Ludhiāna. An account of the process of manufactures has already been given in Section A. There are about 70 *khānchīs* in Machhiwara, and 30 more scattered over the Bét belonging mostly to Khatriś, but also to Baniās, Sūds and even Jats. The outturn of each press is estimated at upwards of Rs. 2,000 value in sugar (*būru khand*) and treacle (*sirah*) and in a good year for the trade, when sugar is dear, the contents of a *khānchī* may be worth Rs. 3,000.

Leather.
Factories.
Table 28 of
Part B.

In Ludhiāna town tanning is carried on by some few families of Khatiks who purchase the skins of slaughtered animals and prepare them for use. The prepared leather is worked by Bāngrus and Mochis, and there is a large increasing trade in native shoes which are exported to the United Provinces and to Madras in considerable quantities. The price per pair runs from annas 14 to Rs. 2. The leather industry is confined to shoes, no saddlery being manufactured. In the villages the Chamárs are as usual the tanners and leather workers, making shoes, *charsās*, whips, blinkers, etc., for their villages. The cost of the shoes made by them is from annas 4 to annas 8 per pair.

Pottery.

The pottery of the District is of no particular importance. The industry is carried on by Kumbárs, Hindú and Muhammadan, who make the articles in common domestic and agricultural use. The Hindu potters also make toys in the form of gods, men and animals which they sell at the fairs held in the District. Muhammadan potters are of course forbidden by their religion to engage in this branch of the industry. There are 4 or 5 brick kilns (*āwā*) in Ludhiāna turning out small bricks measuring $6 \times 4 \times 1\frac{1}{4}$ inches which command ready sale at from Rs. 2 to Rs. 2-12 a hundred. Large bricks ($10 \times 5 \times 3$) are made in the Bull patent kiln and sell at Rs. 10 per hundred.

(1) This section was supplied by Khwāja Ghulām Mohi-ud-din, Honorary Magistrate and leader of the Kashmiri community.

Fleeces are largely procured in the District, there being over 35,000 sheep in 1902. The sheep are shorn twice a year, in April and October, having been previously washed (without soap or dip of any kind) in the nearest river or tank. The thread is spun by means of the ordinary *charkhá* or spinning wheel and it is woven on a loom somewhat stronger and coarser than that used for cotton but otherwise similar. Black blankets are made largely in Ludhiána Tahsil by Mazhabis and Chamars, and are purchased as horse blankets by native cavalry regiments as well as being in demand by the cultivators of the District. Check and white blankets are made by the Mubammadan butchers of Jagraon. There is a small manufacture of *nundahs* in Ludhiána.

CHAP. II. E.

Arts
and Manu-
factures.

Wool.

The *pashmina* industry is that for which Ludhiána is chiefly famous. The Kashmiri colony, from whom the bulk of the artisans are drawn, are said to have arrived at Ludhiána in 1833 when there was a famine in Kashmir, but the trade is now also largely followed by Punjabis. The raw material is of two classes—*pashm*, or the fine wool of the Tibetan goat; and *Rámpúrí ún*, or that of the nearer hills. Both wools are brought finally from Rámpur, which appears to be the *entrepôt* of the trade, by the Gaddis or hill-men, and now generally reach Ludhiána from Ambála by rail in November or December. The wools are also imported from Amritsar. A third class of wool is imported from Kirmán, in Persia, *via* Karachi and Lahore; socks and gloves are made of this wool which is not used in the manufacture of *chádars* or shawls. The annual amount of the sales of these wools is estimated at Rs. 25,000. The purchases are made in the first instance by Hindu merchants who take large amounts and retail them to a second class of traders, or to the Kashmiri and Punjabi. The wool is spun into thread by women of all classes, Hindu and Mubammadan, rich and poor; and any woman can earn from one to three rupees a month by this. The maker gets a few rupees worth of wool or thread from the merchant (*maháján*) and has it woven into an *alván* or piece 6 to 14 yards long and $1\frac{1}{2}$ yards wide. It is white in colour when it comes off the loom, but may be dyed red, yellow, green, &c., according to taste. Of this *alván* are made *chádars* which are purchased by well-to-do natives for wearing over the shoulders like an ordinary cloak, the piece being cut into two lengths of about 3 or 4 yards each, which are joined at the corners and worn double. The value of the *chádars* exported yearly is about Rs. 30,000, most going to the United Provinces and Lower India.

Pashmina.

Rámpur *chádars*. are made of pure wool in two sizes; one 4 yards by 2 ynds, the best quality selling at Rs. 60 and the second at Rs. 25 each; the smaller size is 3 yards by $1\frac{1}{2}$ and sells at Rs. 20 a piece for the good quality and Rs. 10 for the inferior. The best quality are known as vicorogal *chádars* or ring shawls. These *chádars* are sold all over India, and the value exported is estimated at Rs. 15,000 yearly.

Rámpur chádars.

CHAPTER.

Arts
and Manu-
factures.

Shawls.

The shawl industry (*shāl-bāfi*), or weaving from *pashm* thread of Kashmir shawls was originally perhaps the most important branch of all; but it has never recovered from the complete stoppage of the trade in these articles caused by the Franco-Prussian war. It is said that there were upwards of 1,000 Kashmiris engaged in it before that time, and an annual outturn of more than Rs. 1,00,000 worth of shawls; but France was the principal customer, and has ceased to take any since 1870. There are now only 10 Kashmiris who turn out the *kamarbands* worn by Native Cavalry. All the shawl work now done is in coarse wool, and known as *jāmewars*; they are used as door hangings and given to menial servants as presents. They fetch only Rs. 4 a pair. There appears now to be no demand anywhere for good shawls. Native States used to take them for dresses of honour, &c., but do not now do so to anything like the same extent, and the *pashmina* trade is on the whole on the decline.

Stockings
and gloves.

Stockings and gloves are knitted at Ludhiāna, chiefly of Kirmāni wool. The annual value is estimated at Rs. 400.

Dyeing.

There are three or four Kashmiri dyers in Ludhiāna town who dye *pashmina chādars* and thread. They can dye red, blue, yellow, *khāki*, green and other light colours.

Cotton.

The other important industry of Ludhiāna town is the manufacture of cotton stuffs. The cotton is cleaned, spun and prepared for the weaver in the usual way. Ludhiāna is famous for its *lungis* and *patkas* (two descriptions of turbans) embroidered with gold thread. The unembroidered parts are imported from Hoshiārpur and embroidered in Ludhiāna. Nearly every Native regiment wears Ludhiāna-made *lungis* and there is a greater demand than the industry is at present able to meet. Technically these goods are excellent in colour and texture. A plain *patka* costs from annas 12 to 5 rupees, and for *lungis* the prices range still higher. The "rich colour and close and soft texture" of the Ludhiāna *lungis* were noticed by the Jury at the Punjab Exhibition.

Gabrūn.

The town of Ludhiāna is also famous for its check cloths called *gabrūn* and for these goods there is a yearly increasing demand. These cloths are exported all over India and are worn in the hot weather by Europeans as well as natives. They are woven in pieces of about 20 yards long and about one yard wide, fetching from Rs. 2 to Rs. 6 a piece. The weaving is smooth and even, and English and American cotton yarns are worked up. These *gabrūns* scarcely seem to be as well known among European residents in the Punjab as they deserve to be, the Basel Mission at Mangalore and other works in distant parts of the country being indented upon for goods which could be equally well supplied from Ludhiāna.

Other cotton
cloths.

Coarse cloths known as *khadar* and *dasūti* are made in the villages in large quantities and command a ready sale in Ludhiāna town. The towns of Māchhiwārá and Bahlolpur are famous for

sāsi cloth. There are a few makers of *durries* in the town. Towels, handkerchiefs, *khes* and other stuffs are made in the villages.

CHAPTER.

Arts
and Man-
ufactures.

There are a few Chhimbās in Ludhiāna town who stamp cotton cloths in colours, the finished articles being chiefly used as bed quilts (*lihāfs*). The industry is also carried on at Rahāwan in Samrāla Tahsil.

Cotton prints.

A great deal of English cotton yarn is dyed at Ludhiāna for the manufacture of *lungis* and *galrūns*. The chief colours dyed are blue, *khāki*, bottle green and yellow.

Dyeing.

Embroidery in silk or gold thread on *pashmina*, merino, cotton and broadcloth is carried on in Ludhiāna town by both Kashmiris and Punjabis. The work is of two kinds. The first, called *kār-chobi*, is a coarse work done on a frame, and is chiefly used for table covers and centres, door hangings, cushions, etc. It is chiefly done by boys of from 7 to 14 years. In the second kind of embroidery, called *dori*, the thread and work are finer. Some silk *lungis* are made, but owing to their cost they are going out of fashion. Helmet *pagris*, both plain and with gold fringes, are made in Ludhiāna and exported all over India. There used to be a considerable outturn of *phulkāris* embroidered with silk, but the industry has decayed, being unable to compete with the superior articles produced in Jhelum and Rāwalpindi.

Embroidery.

Ludhiāna and Jagrāon are the chief centres of ivory turning in the Province. There are some turners (*chūrigars*) in these towns. They are Qurmishis by race and the profession is hereditary. The organization of the trade is simple, the turner working at home and selling his work either to order or to casual customers. The tools used are described in the Monograph on Ivory carving in the Punjab by Mr. T. P. Ellis. This is the only District where billiard balls are manufactured. The trade in India is small owing to benzolime balls being preferable, and what trade there is, is mostly export to Europe where it has to compete with firms who have the advantage of using material already seasoned to the climate of the market. The turner of billiard-balls can at most produce one set of three per day; the value of the ivory employed in a set is from Rs. 16 to Rs. 18. A turner receives when working for a trader Rs. 3 a set. The balls are sold at Rs. 30 per set of three. Ivory bangles (*chūri*) are turned at Ludhiāna and Jagrāon. The amount of work that an efficient worker can do in a day is large, he being able to produce about 8 sets of coloured bracelets a day, containing some 160 to 240 separate rings; the profits however, are small, amounting to not more than $1\frac{1}{2}$ anna per set, i.e., 12 annas a day represents a workman's earnings. The supply of ivory is obtained through Amritsar agents from Burma, South Africa and Zanzibar.

Ivory.
Monograph
1900.

CHAPTER.

Arts
and Manu-
factures.
Wood carv-
ing.
Silk.

The wood carving of the District is not important. Carved door frames such as are seen in the houses of well-to-do Hindús are of some artistic value and specimens of these were solicited for the Durbár Exhibition of 1902. Small articles of carving are also made.

According to Mr. Cope of Haridi, in a letter written in 1858 and published in the Journal of the Agricultural and Horticultural Society of India, an attempt was made to introduce the silkworm at Ludhiána by Colonel Sir Claude Wade. He formed a mulberry plantation near his house and it is known that he succeeded to the extent of producing some ten seers of silk during the two years he carried on the experiment, which however was abandoned on his transfer to Kábul. "It is averred by one person that the silk wound by Colonel Wade was converted into silk stuffs at Ludhiána, while according to another authority it was sent to England. Nothing is therefore known of the quality, but it is certain that the worms he reared were the annual ones, as these only are found in the Hill State."

Nothing further was ever done in this direction, and there is now no silk industry in Ludhiána beyond a certain amount of embroidery.

Oil pressing.

Rapeseed (*sarson*) is largely grown in the District, the annual output being estimated at over 150,000 maunds. It is either pressed in the village presses (*kohlu*) or the seed brought into Ludhiána; and large quantities are imported in seed from the United Provinces. The oil is exported largely to Europe.

Iron.

There is a considerable trade in iron at Ludhiána and Jagráon. The village of Raháwan in Samrála Tahsil is noted for its iron locks and implements, and Samrála and Dhenri for iron implements.

Brass and copper.

The brass and copper industry of the District is not on the whole important, and goods of this kind are largely imported from Delhi. Jagráon, however, is famous for its brass vessels, and there are several villages in the District locally celebrated for this industry, such as Lalton and Sehna for vessels of brass and *kánsi*.

Carpentry.

The carpenters of Ludhiána are famous for good work, and chairs, tables, doors, door-frames, &c., are largely made. Carriages and carts on European models used to be made but the industry is now extinct; there is one shop in which rickshaws, such as are used by Missionaries in the plains, can be made.

Other hand
manufac-
tures.

Ropes of false hemp (*sankokra*), mats, sacks, twine, and netting (*lengar*) are made in the villages by Jats, Labánás, Sainis, Bauriás, Mahtams and Chúhrás.

Gold and
silver.

Makers of gold and silver ornaments are found in most of the towns and villages of the District, those of Múchhiwára being the most celebrated. There are only a few who can cut, polish and set gems.

The only factory in the District is that for ginning cotton at Khanna. It is worked by steam and employs 100 hands.

CHAP. II, F.
Commerce
and Trade.
Factories;
Table 28 of
Part B.
Effect of
European
competition
on local in-
dustries.

There is no doubt that English and factory-made cotton cloth is displacing certain sorts of native cloth. The English cloth is cheaper and English colours and patterns attract the people so that even *samindars* have taken to English cloth. All agree that native cloth is more durable, but fashion and cheapness weigh more in their eyes at present than durability. The manufacture of native *abra* or *chanda* and *susi* has been unfavourably affected by English cloth, chintz more especially taking its place. This has so affected the dyers in some places that they have thrown up their profession and taken to washing, tailoring and even agriculture instead. Machine-made iron work has also affected the *Lohars*. Native locks have come down in price and will probably be replaced by factory-made or foreign locks. Foreign or Indian factory-made sugar is displacing native sugar to some extent. It is said that the machine-made *belna* does not turn out as clear sugar as the old wooden *belna*. Native-made sugar, however, still remains popular in the Native States. The *Mochis* also are affected by the competition of factory-cleaned and dyed leather.

There are four large flour mills at Khánpur, Chupki, Akálgarh and Akhára on the Abohar Branch, and one at Jaghera in the Bhatinda Branch of the Sirhind Canal.

Mills.

Section F.—Commerce and Trade.

A rough estimate of the total production, exports and imports of food grains was also framed for the Famine Report of 1879; and it was stated (page 151) that an annual surplus of some 4 lakhs of maunds was exported by rail eastwards, consisting chiefly of wheat and gram, with *jowar* and maize in smaller quantities. Mr. Gordon Walker wrote in 1884 :—

"The District is self-feeding, and exports a good deal of food. The superior produce of the eastern half (sugar, cotton, wheat) is nearly all exported; but in place of this there is a large import of inferior grain (*bera* or mixed barley and gram, *jowar*, *moth*, &c.) from the Native States of the south, and our own villages of the western parts. There is a very extensive export of these inferior grains from the western half of the District, principally by the railway which passes through it."

Exports.

The imports and exports of the District may (in 1903) be summarised as follows :—

Piece-goods are imported from the Bombay Presidency, Karáchi, Amritsar and Cawnpore; gold and silver lace and cord, braid, cotton and worsted, buttons (gilt and brass), military dress materials, regimental necessaries, billiard cloths and accessories, and medal ribbons from England; sugar (both *khānd* and *gur*) from the Jullundur Doab; iron from Karáchi, salt from Jhelum District,

Imports.

CHAP. II. F.

Commerce
and Trade.

brass and copper-ware from the direction of Delhi; *berra* (mixed barley and gram) from the Native States to the south of Ludhiána; rice from Amritsar, Multan and Saháranpur.

Exports.

Wheat is exported to Europe by Messrs. Ralli Brothers, Sanday Patrick and Co., and J. M. Clements and Co.; *mung*, *jowár*, maize and rapeseed oil to the United Provinces and Lower Provinces of Bengal. Goods made of *pashm*, Ludhiána cloth (*gabrún*) and coarse cloth such as *dasúti* and *khadar*, and woollen socks and gloves to all parts of India.

Course and
nature of the
trade of the
district.
Gordon
Walker, S. R.
§ 139.

It is difficult to describe the trade of the District apart from that of the country about; but the course that it takes is roughly as follows. The surplus produce of the western villages, consisting of gram (alone or mixed with barley or wheat), and the autumn millets and pulses, is brought up to the line of railway for export from the District, or finds its way into the eastern villages for consumption there. Very little of the *gur* produced in the eastern parts is consumed in them; and most of it is brought up on the spot by trading Jats from the Jangal or Málwa country, and taken away in carts or on camels, none of it going by rail. There is no demand for *gur* from the direction either of Lahore or of Calcutta, as those parts have their own supply. The sugar (*bura* and *khánd*) of Máchhiwára and its neighbourhood is brought up on the spot in the same way as the *gur* or is brought to the railway at Ludhiána, and finds its way northward, as it is not made beyond the Beás, and is in great demand with the sweetmeat-makers of Amritsar, Lahore, Multan, &c. There is a very considerable import of sugar, both *gur* and *khánd*, from the Jullundur Doáb also, especially into the Jagráon Tahsil from the neighbourhood of Nakodar. Most of the cotton of the eastern parts is exported, but does not generally take the railway on account of bad packing and consequent high rates of carriage. It is either taken back by the trading Jats in their carts, or carried by merchants in hired ones to Ferozepore, whence it goes down the Sutlej in boats. There is also an export of wheat from the eastern villages, the cultivators living on the inferior grains, some of which (maize, *masaar*, &c.) are produced in the Tahsil; but there is also a considerable import of gram, pulses, &c., from the west to supply the place of the wheat.

Trading
classes.
Gordon
Walker, S. R.
§ 140.

The trade from the west is entirely in the hands of the Jats, who bring the grain in their own carts, and dispose of it themselves either at Ludhiána to the regular grain merchants, or in the villages. A Jat would not part with his grain on the spot, even if it were the custom for the merchants to go about the country, for he expects to get a better price at Ludhiána, and his cattle would be idle if he did not employ them in carrying. The return trade of sugar, cotton, &c., is carried by the carts that bring the grain, and these seldom go back empty; and in such transactions the regular merchant has no share at all. It has already been explained that the Jats of the unirrigated tracts to the south-west have a great deal of spare time, which they devote to trade; but that those of the east are tied down to their villages. Nearly all the *gur* and *shakar* sold in the District is brought up by the trading Jats from the cultivators. The trade in the finer sugar products (*khánd* and *bura*) made in Máchhiwára and its neighbourhood is entirely in the hands of the mercantile classes. A cultivator from Samrála Tahsil may make an expedition for three or four days with his cart in search of grain when prices rise; but he cannot get far, as his crops would suffer. The cotton is either sold to some Jat who visits the village, or is bought up by the petty local traders who keep it

till the regular dealers come round, as they generally do to the larger towns and villages once a year. The grain on coming to Ludhiāna is purchased from the Jats by the regular grain merchants, mostly men who have come as representatives of firms in Delhi, Muzaffarnagar, Meerut, Sahāranpur, &c. There is also a considerable proportion of residents engaged in the trade.

CHAP. II. G
—
Means of
Communica-
tion.

"It is impossible to give any accurate estimate of the extent of trade of this District. Ludhiāna railway station is the centre of trade for a very large tract of country, embracing most of the Ferozepore District, and a great part of the Phulkīān States; and any attempt to determine how much of the grain trade coming along the Ferozepore and Kotla roads belonged to this District would be mere guess work. The cotton from the east also for the most part comes from Ambāla District, the centres of the trade being Korālī and Morinda; but Samrālā Tahsil contributes something. The number of carts coming in this direction is never very large, the busy time being February and March. On the other hand, the press of traffic on the Ferozepore road is sometimes tremendous. It is pretty constant, the slack months being July—September, when the bullocks are generally sent out to graze; and the busiest, May—July, when those who engage in trade in addition to agriculture are all on the road, and the granaries are all open. In May and June the road from Dākha to Ludhiāna is one long line of carts. Information is available as to the amount of grain that enters the municipal limits of the town of Ludhiāna (which embrace the railway station), and also as to the amount that takes the rail at this place; but it is not possible to collect any data as to the trade between the Jats of the west and the cultivators of the eastern villages. The carts of the former struggle into the villages in great numbers, the owners sell their grain where they can, and then collect loads of gur, cotton, *sun*, *kikar* and other wood for rafters, anything that will sell down in their own country. The carts never return empty. In disposing of their grain they may first try Ludhiāna; and, if not successful there in getting a good price, go on to the villages, and even find their way into the hills sometimes."

Extent of
trade,
Gordon
Walker, S. R.
§ 142a.

Section G.—Means of Communication.

Since the opening of the Sirhind Canal the Sutlej has ceased to be navigable except during the rains.

Rivers and
canals.

There are ferries on the Sutlej under District Board manage-

Ferries.

Sherpur 28 miles from Ludhiāna,
Jadwāl 4½ miles on.
Khānpur 6½ miles on.
Chāimā 5½ miles on.
Jawāla Mazra 2½ miles on.
Mattewāra 2½ miles on.
Lisāra 3½ miles on.
Kariāna 3½ miles on.
Khara 8 miles on.
Bhundi 2½ miles on.
Fidhwān 5 miles on.
Thāra 6 miles on.

ment at the places marginally noted. The District Board pays an annual rent of Rs. 3,500 to Government for these ferries and sells the lease of each by annual auction in February. In 1903 these leases realised Rs. 5,395 while supervision cost the Board Rs. 552. Between the ferries of Kariāna and Khara comes the

Phillaur ferry, managed by the North-Western Railway.

CHAP. II. G.

Means of
Communication.

Ferries.

The whole of main line of the Canal 39 miles, of which 13 are in this District, is navigable. There are no locks on it. The Combined Branch is navigable for two miles, and the Abohar Branch for 48, of which 37 are in this District. The Bhatinda Branch is not navigable. Thus the Canal forms the most convenient route for both travellers and merchandise, from Rūpar to the North-Western Railway Station at Dorāha and for merchandise alone right through to Ferozepore. The principal goods carried are timber, building materials and grain. The Canal Department keeps several house boats on the Canal which are sometimes available for travellers through the courtesy of the Canal Officers.

Name of lock.	R. D.	Distance between	
Bhawāni Head Regulator	Head	...	Patāla.
	...	4+3,000	
Khānpur	4+3,000	4+4,000	} Ludhiana District.
Chupki	0+2,000	4+2,500	
Dalowāl	13+4,500	7+ 500	
Akālgarh	21+	4+3,000	
Togal	25+3,000	5+4,000	
Akhāra	31+2,000	4+3,000	} Ferozepore.
Dalla	30+	6+3,000	
Dandhar	42+3,000		

There are several locks on this Branch as shown in the margin.

Canal crossings.

The following is a list of the places in this District where the Sirhind Canal and its Branches can be crossed :—

R. D. Miles.	Feet.	Bridges and Ferries.
MAIN LINE.		
18	1,100	Baholpur Bridge.
21	0	Powāt Bridge.
22	4,645	Raipur Ferry.
25	4,180	Garbi Bridge.
29	620	Dhandly Ferry.
31	2,000	Nillon Bridge.
33	1,460	Kalāni Ferry.
36	2,600	Nāmpur Bridge.
36	3,538	North-Western Railway Bridge.
37	2,500	Grand Trunk Road Bridge.
39	0	Nāmpur Regulator and Bridge end of the Main Line.

R. D. Miles.	Feet.	Bridges and Ferries.	CHAP. II, G. Means of Communication. Canal cross- ings.
ABOHAH BRANCH.			
0	...	Regulator and Bridge.	
1	4,796	Dhagwanpur Ferry.	
4	3,000	8' Fall and Bridge and Lock.	
5	3,800	Gawaddi Bridge.	
8	3,100	Bul Bridge.	
9	2,000	Chupki 8' Fall, Bridge and Lock.	
9	3,933	Ludhiana-Dhuri-Jakhal Railway Bridge.	
11	4,719	Assi Foot Bridge.	
13	4,500	Ballowal 8' Fall, Bridge and Lock.	
16	1,021	District Road Bridge.	
(1) 18	3,612	Sabeki Foot Bridge.	
21	0	Akalanah 8' Fall, Bridge and Lock.	
22	1,000	Sadhi's Foot Bridge.	
25	7,000	8' Fall, Bridge and Lock.	
24	2,019	Tegal Ferry.	
27	3,350	Hans Foot Bridge.	
28	1,135	Bardekl Ferry.	
31	2,000	Athara 6' Fall, Bridge and Lock.	
36	0	Dela 8' Fall, Bridge and Lock.	
39	2,070	Rasulpur Ferry.	
BHATINDA BRANCH.			
0	...	Regulator and Bridge.	
6	2,250	Khatra 8' Fall and Bridge.	
8	311	Botari Foot Bridge.	
10	39	Jhamat Foot Bridge.	
11	3,000	Jaglera 8' Fall and Bridge.	

(1) The Zero from which Reduced Distances are measured on the Abohar Branch is at the Regulator at the Head of the Branch.

The North-Western Railway enters the District from Phillaur by the *Sutlej bridge* and runs through it for about 35 miles in a south-westerly direction. The stations are Ladhawal, Ludhiana, Sahnewal, Doraha, Chuiwa, and Khanna, of these Doraha is in Patiala territory. The Ludhiana-Dhuri-Jakhal Railway has its terminus at Ludhiana and runs through the District in a southerly direction with stations at Gil, Raikot Road, Chappar and Kup. A line from Ludhiana via Ferozporo and Fuzilka to McLeodganj is now (1904) under construction.

Railways.

Generally speaking the roads of the District are very good. All the larger towns are united up by roads, whether metalled or not, over which wheeled vehicles can travel easily and fast. *Shigrans*, *ekkas* and *majholis* are used by travellers while agricultural produce is generally carried in bullock carts.

Roads.

The following roads are maintained by—

No.	Roads.	Length.	REMARKS.
A.—PROVINCIAL REVENUE.			
		Miles.	
1	Grand Trunk	85	
2	Ludhiana-Ferozporo	26	
3	Civil Station	10	Managed by the District Board for Rs. 1,570 per annum. <i>Vide</i> Punjab Government Resn. No. 1171 of 27th June 1892 (Financial Department).

CHAP. II. G.

Means of
Communica-
tion.

Roads.

No.	Roads.	Length.	REMARKS.
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A.—DISTRICT FUNDS.

METALLED ROADS UNDER DIRECT MANAGEMENT.

		Miles.
1	Samrála-Khanna	5
2	Ludhiána-Kohára	10
3	Sahnawál-Kohára	2.5
4	Jagrón-Raikot	13.75
5	Jogi Mázra-Malaundh	4.09
6	Chakkar-Jamálpur	2
7	Bágríán	2
	Total	34.34

METALLED ROADS MANAGED BY PUBLIC WORKS DEPARTMENT MAINTAINED BY DISTRICT BOARD.

1	Kohára-Samrála	11	Nos. 136 and 138, dated 20th January 1899. For Rs. 2,459.
2	Samrála-Máchhiwára	6	Nos. 178 and 180, dated 26th January 1899. For Rs. 1,441.
3	Ludhiána-Kotla	17.5	Nos. 1264, dated 13th July 1884, and 1442 and 1444, dated 27th July 1902. For Rs. 14,107.
4	Oháka-Raikot	15.0	
5	Jagrón Tahsil to city	2	
6	Nábha Railway Approach Road	81	
7	Cháwa " "	1.5	
8	Sahnawál " "	22	
9	Khanna " "	28	
	Total	36.41	

METALLED ROADS CONSTRUCTED BY PUBLIC WORKS DEPARTMENT MAINTAINED BY DISTRICT BOARD.

10	Gill Railway Approach	Not yet	No. 1530, dated 30th June, For Rs. 950.
11	Chappár " "	mea-	
12	Raikot " "	sured.	

Unmetalled
roads under
District
Board.

The principal unmetalled roads are:—

1. Ludhiána to Raikot, commonly called the Lalton road, 22 miles: planted with roadside trees throughout, a few sand-drifts near Tapur, otherwise good for wheeled traffic: in use.
2. Ludhiána to Tihára, the old Ferozepore road, 26 miles. Fit for wheeled traffic as far as Bar Nahala, one or two sand-drifts near Malekpur, Haibowál Kalán and Rájpura: in use.
3. Ludhiána to Núrpur: 7 miles village road, in fair condition.
4. Ludhiána to Mattewára, on the banks of the Sutlej, 9 miles: planted with trees throughout. Fit for wheeled traffic. Small sand-drift near Ludhiána on the further side of the Budha Nálá, used largely as terminus with ferry.
5. Jagrón to Sidhwan, 8 miles: planted with trees throughout: raised for wheeled traffic, in use; ferry at river connecting with Jullundur District.
6. Jagrón to Ghalib, 5 miles: planted with trees: a village road.
7. Jagrón to Hathur, 13 miles: village road.
8. Jagrón to Tihára, 9 miles,

9. Máchhiwára through Sahnewál and Pakhowál to Raikot, 86½ miles: much used from Kohára to Raikot: fit for wheeled traffic; it is under consideration to metal the portion between Sahnewál and Raikot; thereby connecting all three Tahsils by metalled roads. CHAP. II. G.
Means of
Communica-
tion.
10. Samrála to Bahlohpur, 10 miles: village road. Unmetalled
roads under
District
Board.
11. Samrála to Kheri, 14 miles: village road.
12. Samrála to Isra and Khanna, 19 miles: village road.

The bridges are as follows:—

Bridges.

1. Masonry bridge over the Budha within municipal limits on the Grand Trunk Road to Phillaur: managed by Public Works Department.
2. Iron Railway Bridge over the Budha within municipal limits; under Railway management.
3. Masonry and iron bridge over the Budha Nálá at Máchhiwára; under District Board.
4. Masonry bridge over Budha Nálá at Bahlohpur; under District Board.

Mr. Gordon Walker wrote in 1888:—

Means of
carriage.
Gordon
Walker, S. R.
§ 141.

"The District returns show 11,659 carts belonging to people of the District; but I think that this includes the ordinary carts used for agriculture. We have entered in the village note-books the number of carts 'working for hire,' that is, those going to Ludhiána and beyond it with loads of grain, &c., (*dasácarwála*), and the total of these entries is 5,564 distributed as shown in the margin.

"This return is probably not far out. It will be observed that there are very few in Samrála; and those of Ludhiána all come from the south-west. The cart used in the carrying trade is a development of the ordinary field cart. I am told that twenty or thirty years ago, when the carrying trade was in its infancy, carts of the size now generally used were almost unknown. When the people began to make trading expeditions they fixed to their carts a wooden frame, wider at the top than below; and lined this with the old stalks of the sugarcane, cotton twigs, cloth, &c. But an ordinary cart of this sort, drawn by two or three bullocks, could only carry fifteen maunds (*pakka*) of grain; and it was not long before the advantage of widening and lengthening the carts was seen; and they are now, at least most of those that come from the west, of a very superior pattern, drawn generally by five bullocks, and capable of carrying forty to fifty maunds of grain. The frame work of the sides is very strong, and lined with *tát* (called *tupar*) or matting made of *san*. Over the top is kept a thatch of *munj* reeds; or, if the owner can afford it, a thick carpet of wool, called *khar*, woven for the purpose. The latter is a perfect, and the former a partial protection from the rain." A first class cart will cost with all its appliances Rs. 100, and five bullocks, Rs. 250 to 300. Of course there are still a great many carts working, which are not of the first class. Along the metalled roads the carts go easily, and they can cover 20 miles, or two stages in 24 hours, but they have generally considerable distances along ordinary district roads before these are reached, and it requires at least the five bullocks to drag them even slowly through these. On the Ferozepore road one or two of the bullocks are generally to be seen tied up behind as a reserve. The heaviest loads come from the Ferozepore District (Moga and Zira), as the country to the south of Raikot is so 'very sandy that not more than about 300 maunds

Prices and
Communica-
tions.

CHAP. II. G. can be brought up to this place. A metalled road from Raikot to Sahna would be a great benefit. The Jat cartmen either devote the whole of their time to carrying, or only what they can spare from agriculture, which are the busy months of the grain trade. In the former case, the cartman is either a member of a family who have a joint holding, or he mortgages his land to another cultivator, getting a lump sum down for the use of it which he is always able to repay. The grain carried almost invariably belongs to the man who owns and drives the cart, for the Jats will not work for hire or carry for dealers. The cart is filled partly with the grain grown in the holding to which the cart belongs, and the load is made up by purchaser in the village, or in others about.

Means of
Communication.

Prices and
Communications.

"Camels come direct to Ludhiána from the Jangal villages by the unmetalled roads, carrying grain; and return with *gur*, salt, &c. They are useful where the roads are particularly sandy, and only a small load could be brought on a cart, a camel load is about six to eight maunds. Donkeys are used for bringing grain, *gur*, &c., from short distances into Ludhiána, eight or ten miles. A donkey carries $1\frac{1}{2}$ to 2 maunds. In 1879-80 the Deputy Commissioner supplied to the Transport Department 3,500 camels, 838 carts, 100 mules, 123 ponies, and 2,302 camp-followers drawn in part from the Native States across the border.

Encamping
grounds and
Saráis.

Gordon
Walker, S. R.
§ 149.

"In Ferozepore and Ambála roads are a good deal used by troops marching in the cold weather, and there are encamping-grounds at Jagráon, Dakha, Ludhiána, Duráha-ki-Sarai (in a slip of Patiala territory) and Khanna, with the usual supply-house and *sarái* at each. There are several large private *saráis* in Ludhiána city, and one built by a benevolent native in Jagráon. There is a fine old imperial *sarái* within a few miles of Khanna on the Ludhiána road. It is called Lashkari Khán's and was built in the time of 'Awangzeb, but it is quite out of place now and never used. There is no traffic to speak of along the Ambála road on account of the railway; but the Jagráon and Dakha encamping-grounds with supply-houses at Kohára and Samrála, on the Samrála road, which is now very rarely used by troops, but was formerly the highway to Simla and the hill stations from the Ludhiána cantonment.

Bungalows
and rest-
houses.

Gordon
Walker, S. R.
§ 150.

Rest-houses
Table 29 of
Part B.
Polymetrical
Table 30 of
Part B.

"There is a regular *dák* bungalow at Ludhiána (with a *khánsámah*), and this is very much used by Europeans, who are passing through from Ferozepore or have business here. There are district (or police) bungalows at Máchhiwára, at Kohára and Samrála on the Kálka road; at Khanna and Sahnewál on the Ambála road; at Dehlon on the Maler Kotla; and at Dakha and Jagráon on the Ferozepore roads; but these are very poor (except that of Kohára), being in most cases the *burj* or corner of the tahsil building or of a *sarái*. The old Residency House at Bassian, built in 1838, is still kept up with its gardens and grounds which cover an area of 70 to 80 acres. Although a good part of the building has been pulled down, what is left is too much to be kept in good repair. It is a pleasant place to spend a few days at, as the locality is one of the healthiest in the District. There are Public Works Department bungalows along the Ferozepore and Ambála roads at Khanna, Pindori (near Dakha), Jagráon, which have fair accommodation, and are available for district officers. There are canal bungalows at distances of ten miles along the branches of the canals; but these are generally occupied by the officers of the Department or by subordinates. The statement ⁽¹⁾ on the next page shows the recognised routes and stages with the accommodation, &c., for travellers to be found at each. The first halt on the road to Lahore is at Phil-laur in the Jullundur District."

⁽¹⁾ See. page 145 of Settlement Report (1878-83).

The post offices of the District are under the Superintendent of Post Offices, Ludhiána Division. Mails are carried by Mail Cart from Ludhiána to Jagráon and by *shigram* from Ludhiána to Samrála, and there is a District *ekka dák* from Raikot to Wataha. On the remaining lines, Imperial and District, the mails are carried by runners.

There are combined post and telegraph offices at Jagráon, Ludhiána and Khanna, and Railway Telegraph offices along the North-Western and the Ludhiána-Dhuri-Jakhal Railways. There are also lines along the main line and both branches of the canal under the Canal Department.

CHAP. II. E.

Famine.

List of Post Offices.

Table 31.

Working of Post Offices.

Table 32 of Part B.

Telegraphs.

Section H.—Famine.

The earliest famine of which men talk is that of Sambat 1787 (A.D. 1730). The memory of it is preserved in the saying *satassiako mária hua*, applied to a man who has got food and refuses to feed a starving beggar; but no particulars are forthcoming as to how the people lived, or what was the extent of its ravages. There was drought in 1759 and again in 1770, but apparently no famine; and the effects were only felt for a few months. The memory of these visitations has been effaced by that which followed. The terrible famine of Sbt. 1840 (A. D. 1783), called *chálía* appears to have spared no part of northern India, and this District suffered with the rest of the country. It began with the failure of the autumn rains of Sbt. 1839, there being little or no yield in the Kharif and following Rabi harvests. Prices rose from Bhádon (Sbt. 1839), and by Baisákh (Sbt. 1840) wheat was selling at 20 *seers kachcha* (8 *seers pakka*) a rupee. Rain fell in Hár, but not afterwards; and the Kharif crops of Sbt. 1840 all withered. In Kátak of that year wheat was at 8 *seers kachcha* (3½ *seers pakka*) a rupee; and, if we consider the difference in the value of money then and now, we may realize the extent of calamity from this. The Rabi was not sown except at the wells, of which there were not nearly so many as now. In Chet Sbt. 1841 there was rain: and in Hár the usual autumn falls began. The Kharif and Rabi following were very good. The pressure of famine lasted nearly 2½ years altogether, and the mortality must have been tremendous. Grain could not be bought for money; and people are said to have died with bags of rupees under their heads. All natural affection was lost sight of, and parents robbed their children of their food, and looked on to see them die. Many emigrated beyond the Jumna, where there appears to have been something to live on. People are even said to have been driven to cannibalism. The cattle died everywhere; and, when the rain did come, men had to drag the plough through the fields. The green crop was eaten whenever the heads were formed, and many people lost their lives from sickness brought on by improper food. Famine was as usual followed by

History of famines and scarcities.

Gordon Walker, S. R. § 124.

Famine of Sambat 1840.

CHAPTER.

Famine.

Famine of
Sambat 1840.

disease. When the people were able to resume the cultivation of their land, the country gradually recovered its prosperity; but the horrors of the *chália* will long be remembered. It is worthy of remark that not a single village was totally deserted in this famine. Proprietors abandoned their land here and there, and many must have died; but the mass of them adhered to their villages, probably in most cases because there were wells at which the survivors could eke out some sort of existence. The history of no village contains any allusion to its having been deserted at this time; and the few that date their foundation from a later period than the *chália* were settled by the ruler of the time in the surplus area of some old village contrary to the wishes of the rightful owners.

Famine of
Sambat 1869.

"The next famine was in Sbt. 1869 (1812-13 A. D.). The Khariff of Sbt. 1868 and Rabi following were poor, and fodder scarce. Rain fell at first, but stopped, and the Khariff of Sbt. 1869 and Rabi succeeding failed, except at the wells. Grain rose to 18 *seers kachcha* (7 *seers pakka*); and straw was not to be had. There was a tremendous loss of cattle, and oxen ceased to have any value, being given away for nothing, or turned loose in the fields. The autumn rains of Sbt. 1870 were good, and prices fell. The loss of human life was not perhaps very great, and was confined to the poorer classes, labourers and artizans, in the towns and villages."

Sambat 1890
and 1894.

"The history of the *nabia* or scarcity of Sbt. 1890 (1833 A. D.) is as follows. Grain was selling at two maunds (*pakka*) a rupee when it began. The autumn rains of Sbt. 1890 failed; and the two harvests produced almost nothing except at the wells, where carrots and other vegetables were grown. The loss of human life and of cattle appears not to have been considerable; and the price of gram was never higher than 17 *seers pakka*; but this was of course very dear for those times, and would mean 8 or 10 *seers* a rupee now. In Sbt. 1894 there was a scarcity, but not of much severity. The people had not, however, recovered from the ninety. Witness the couplet:—'Saved from the 90, succumbed to 94; there were clouds by day and starry nights.'

Sambat 1917.

"Of the next scarcity, that of A. D. 1860-61, we have official information. The account for this District is as follows:—The Rabi of Sbt. 1917 (1860 A. D.) was poor, the winter rains having failed; and the price of wheat rose to 34 *seers pakka* by Baisákh. There was rain in Hár, but not in the following months; and the Khariff was sown, but withered. There was a great grain on the grain stores of this District, caused by the scarcity in those to the south; and the price of wheat rose till it reached at one time 7 or 8 *seers* a rupee. The Rabi was very poor, but did not fail entirely; and the rains of 1918 were plentiful. There was a great scarcity of fodder and a considerable loss of cattle; but none of human life from actual starvation, in the villages at all events. It was a famine in the Bángar country (Rohtak, Hissár, &c.), and numbers flocked north-

wards from those parts. The people say *Kāl Bāngar thon upjē bura*, i.e., "a famine coming from the Bāngar is bad." The stores of grain were sold at an immense profit, which probably more than compensated for the loss of cattle. The scarcity of Sambat 1917 will be found to be the turning point in the fortunes of many agriculturists of the western and Jangal villages. Most of them had grain in store; but the unlucky few that had not were compelled to incur a debt of which they have never got rid. Mortgages in Jagraon Tahsil can be as often as not traced back to the "17" (*satārah*) or the following "25" (*panji*). There was some acute distress among the lower classes in the towns; but the whole famine expenditure appears to have amounted only to about Rs. 6,000; and, although a suspension of 3 per cent. of the revenue was considered necessary, the balance was soon realized. Captain (afterwards Colonel) McNeile wrote in 1861 that the money-lenders were complaining that the Jats had paid off all their debts and taken the grain trade completely out of the hands of the regular merchants.

GRAP. II, H.
Famine.
Sambat 1917

"The scarcity of 1869-70 was, as regards this District, of much the same character as that of 1860-61; but the harvests were better, and the injury done was confined to a not very considerable loss of cattle, and to debt incurred by individuals from this cause or from their having to purchase grain for food. Wheat went as high as eight or ten seers a rupee; but the people affected by this were as usual the artisans and labourers in the towns. There was on both occasions a good deal of immigration of starving people from the south. The whole expenditure on relief works amounted to Rs. 7,000, incurred entirely in the towns. On the other hand the mass of the agricultural population, at all events of the western parts where the effects of famine ought first to be felt, profited greatly by the high prices as in 1860; and the advantages to them as a whole far outweighed the evils. Nominal suspensions to the amount of Rs. 2,500 were sanctioned; but the balances recovered next year."

Famine of
Sambat 1925.

"In the reports of 1877-78 Ludhiāna is shown as "unaffected." The harvests were very fair; but prices were run up to famine rates in consequence of the demand from the North-Western Provinces, Madras and Bombay. This was to the entire benefit of the cultivator, and to such as had stores of grain.

1877-78 A.D.

The opening of the Sirhind Canal in 1884 has rendered the District practically secure from famine. In neither of the famines which visited the Punjab in the decade 1891-1900 was even scarcity declared to exist in Ludhiāna, and the District steadily exported food grains throughout the worst of the famine. At the same time the poorer classes suffered more or less from high prices, especially in the Jangal tract; and, though there was no great movement to other Districts, there were few families of the poorer classes one or two members of whom did not emigrate in search of employment.

1896-97 A.D.
1899-1900
A.D.

CHAPTER III.—ADMINISTRATIVE.

Section A.—General Administration and Administrative Divisions.

CHAP.
III. A.
General
Adminis-
tration and
Adminis-
trative
Divisions.

Adminis-
trative Divi-
sions.

The District which lies in the Administrative Division of Jullundur is under a Deputy Commissioner, who is assisted by four Assistant or Extra Assistant Commissioners. The District contains no sub-division, but has three Tahsils—Ludhiána, Jagráon and Samrála—each under a Tahsildár and Náib-Tahsildár. *Zaildars* and *lambardárs* are appointed in the ordinary way according to the rules under the Land Revenue Act. Regarding the *zaildári* system the Settlement Officer wrote as follows in 1888:—

Village off-
cers.
Zaildars.
Table 33 of
Part B.

"It was feared that the introduction of the system might interfere, with the semblance of local authority, still preserved by some of the larger *jágirdars*. The *jágirs* of Malaudh and Ladhrán were, therefore, excluded from its operation. In the rest of the District the *zails* were arranged within the Tahsils, so far as was possible, according to tribes; although in many places it was found quite impossible to group together villages so as more than partially to secure this object. The Bet tract is in the hands of a Muhammadan population, belonging to the Rájpút, Gújar, Jat, Aráin and Arván tribes; but the villages of these are, as a rule, so mixed up that, although it may be said that one or other of the tribes predominates in a certain portion of the lowlands, we could not arrange any single *zail* so as to consist entirely of villages of the same tribe. Muhammadan Rájpúts and Jats own most of the Samrála and Upper Ludhiána Bet tracts; while in the lower part of Ludhiána and Jagráon the Gújars are in a great majority. Amongst the Jats of the uplands it was in like manner impossible, except in the case of the Garewáls, whose villages are grouped together to the south-west of Ludhiána, to arrange the *zails* by *gôts*. The peculiar disadvantages under which the system appears to labour in Ludhiána is the weakness of the tribal organization, for I know of no District where want of union amongst the agricultural population is more marked. If villages lie in groups, each belonging to one tribe or *gót*, it is certain that one or two men will be regarded as the heads of the tribe or *gót*; but in Ludhiána there is very little tribal feeling anywhere, and almost every single *lambardár* in each *zail* was a candidate for the appointment."

The *zaildári* cess was calculated at one per cent. on the land revenue at Settlement and up to 1887 was paid from the revenue of each village in the *zail* when each *zaildár's* remuneration was assigned in the form of an *iná'm* out of a single village, in a fixed sum for the term of Settlement irrespective of fluctuations in the land revenue. A list of the *zails* in the District is given below:—

LIST OF ZAILS.

CHAP.
III, A.General
Adminis-
tration and
Adminis-
trative
Divisions.Zaildars.
Table 33 of
Part B,

No.	Tahsil.	Name of zail.	Number of villages (1903-04).	Total Assessment (1903-04).	Zaildars fee (fixed).	Name of the village, from the revenue of which fee is paid.	Prevailing tribes: M.=Muhammadan. H.=Hindu.
1	Samakhia.	Baholpur ...	24	16,006	158	Bhillon ...	M. Jats and Rájputs
2		Sainsowál Kalán ...	41	19,418	172	Sainsowál Kalán ...	Do.
3		Powát ...	15	18,732	185	Powát ...	Do.
4		Kutálá ...	16	17,100	165	Kutálá ...	Do.
5		Utálán ...	13	15,754	156	Utálán ...	Do.
6		Mal Máza ...	14	21,537	211	Mal Máza ...	Do.
7		Bhari ...	11	20,805	200	Manupur ...	Do.
8		Kheri ...	17	17,635	173	Kheri ...	Do.
9		Lohár Máza ...	16	18,643	182	Balepur ...	Do.
10		Raháwan ...	12	20,530	201	Raháwan ...	Do.
11		Salandí ...	7	16,186	160	Parbá ...	H. Jats and M. Rájputs.
12		Rupálon ...	19	17,285	171	Rupálon ...	H. Jats.
13		Mohanpur ...	13	19,752	191	Mohanpur ...	Do.
14		Aikoláhá ...	15	19,172	189	Bir Kishan Singh ...	Do.
15		Iern ...	11	18,480	180	Iern ...	Do.
16		Dhiro Máza ...	4	5,861	56	Dhiro Máza ...	Do.
17		Jabo Máza ...	6	5,730	56	Jabo Máza ...	Do.
		Total ...	250	288,628	2,600		
		Excluded from zaildars (Ladhrán jágir) ...	25	24,810	2,800		H. Jats.
		Total Tahsil ...	275	313,438	2,800		
18	Ludhiana.	Baliwál ...	26	18,358	170	Balowál ...	M. Jats, Rájputs, Gújars, etc.
19		Katani Kalán ...	16	17,637	171	Kotganga Rai ...	H. Jats.
20		Chaunta ...	24	19,251	191	Kám Kalán ...	M. Rájputs, Gújars, etc.
21		Matiwára ...	25	16,802	172	Matowára ...	Do.
22		Bholapur ...	17	20,296	167	Bholapur ...	Do. H. Jats.
23		Gill ...	12	17,588	170	Gill ...	H. Jats.
24		Sahnawál ...	15	19,087	187	Sahnawál ...	Do.
25		Umedpur ...	15	17,748	174	Umedpur ...	Do.
26		Lálton ...	12	21,556	213	Lálton ...	Do. (Garowál güt)
27		Baddowál ...	16	21,453	213	Báddowál ...	H. Jats (Garowál).
28		Sonot ...	12	19,076	188	Sonot ...	H. Jats.
29		Ludhiána ...	36	18,269	173	Tarf Gahlowál ...	M. Gújars, Rájputs and Miscellaneous castes.
30		Kasá 'ábad ...	31	21,509	207	Kuliawál ...	Awáns.
31		Nárpur ...	23	16,002	163	Khern ...	M. Gújars, etc.
32		Dákha ...	12	17,873	176	Dákha ...	H. Jats, etc.
33		Raipur ...	9	18,195	104	Raipur ...	H. Jats (Garowál)
34		Shankar ...	14	21,016	207	Shankar ...	H. Jats.
35		Rutáhari ...	6	8,031	80	Hans ...	H. Jats, Kaláls, etc.
36		Ghunjrána ...	13	17,278	172	Ghunjráná ...	H. Jats.
37		Dhuikot ...	11	18,728	180	Gújarwál ...	Do.
38		Pakhowál ...	11	17,267	174	Lál ...	Do.
39		Tájpur ...	14	18,281	180	Tájpur ...	H. Jats and M. Rájputs.
40		Lutálá ...	9	18,778	185	Rachhín ...	H. Jats.
		Total ...	381	420,923	4,140		

No.	Tahsil.	Name of <i>zail</i> .	Number of villages (1903-04).	Total assessment (1903-04).	<i>Zaildári</i> fee (fixed).	Name of the village, from the revenue of which fee is paid.	Prevailing tribes. M.=Mahammadan, H.=Hindu.
		Excluded from <i>zaildári</i> (<i>pargana</i>) Malaudh ...	71	96,485	...		H. Jats.
		Total Tahsil ...	452	517,408	4,146		
41	Jagráon.	Bhundri ...	22	17,037	150	Gorsian Qadir	M. Gújars, Aráins, Rájpúts.
42		Sidhwán Bet ...	22	21,466	199	Katwál	H. Jats, Aráins, Gújars.
43		Ghálí Kalán ...	13	19,873	194	Ghálí Kalán	H. Jats, etc.
44		Sawaddi ...	15	20,820	206	Jandi	H. Jats.
45		Mandíani ...	12	16,919	169	Mundiani	Do.
46		Hans ...	9	17,468	173	Hans	Do.
47		Jagrán ...	14	20,919	204	Mirpar	Do. Gújars, Rájpúts, etc.
48		Kaonko ...	10	16,999	167	Kaonko	H. Jats.
49		Akhára ...	7	14,576	147	Rúmi	Do.
50		Malhab ...	5	13,705	137	Malhab	Do.
51		Lakha ...	5	10,393	186	Lakha	Do.
52		Bassán ...	10	18,799	187	Rámgarh Sidán	Do.
53		Raikot ...	10	22,357	175	Taluandi Rai	Do. and M. Rájpúts, etc.
54		Akálgarh ...	11	19,308	193	Akálgarh	H. Jats and others.
55		Mohi ...	9	21,136	208	Mohi	H. Jats.
		Total	175	281,105	2,704		
Total Dis-		Total <i>zaildári</i> ...	806	930,656	9,659		
trict.		Excluded from <i>zaildári</i> ...	96	121,235	9,659		
		Total ...	902	11,11,951	9,659		

Before the time of the Regular Settlement the *lambardárs* were a strong body, well paid and selected as really leading members of the agricultural class; but in the inquiry which was then made their number was more than doubled. Even yet the pay is generally very fair in the Dhráin; but in many Bet villages *lambardárs* receive as little as Rs. 2 to 3 a year, and there is often very little to distinguish them from the rest of the proprietary body. Not one in a hundred keeps a horse or pony; and their sole idea of duty to Government is that they must realise the revenue and their own allowance. In fact until about 1880 the first of these duties was relegated to the *patwári*, who regularly accompanied the *lambardárs* when taking the money to the Tahsil, in case it might be misappropriated. It is, perhaps, a sign of progress that the authority of the *lambardárs*, such as it was, is daily diminishing; but a further weakening is likely to lead to much administrative inconvenience. In many villages the sharers, though perfectly able to pay their revenue, neglect to do so, well knowing

that the *lambardárs* will get into trouble, and the latter has at best a very clumsy remedy against defaulters. A proposal was made in 1896 by the Deputy Commissioner that the number of *lambardárs* in the Bet should be reduced. The principle was accepted by Government and is to be acted on as the posts fall vacant. The subjoined list shows the number of *zaildárs*, *sufed poshes*, *lambardárs* and *chaukidárs* in the District in 1903:—

CHAP.
III, A.General
Adminis-
tration and
Adminis-
trative
Divisions.The *lambardárs*
or village
headmen.

TAHSIL.	ZAILDARS' ANNUAL PAY.			SUFED POSHES' ANNUAL PAY.			LAMBARDARS' ANNUAL PAY.			VILLAGE CHAUKIDARS' MONTHLY PAY.		
	No.	Max.	Min.	No.	Max.	Min.	No.	Max.	Min.	No.	Max.	Min.
Ludhiána ...	23	213	80	54	30	20	1,341	5 p. c. on land revenue of the village.	...	464	8	2
Bagrón ...	15	208	137	30	30	20	557	..	...	217	3	2
Amrúla ...	17	210	50	33	30	20	750	..	...	236	3	2
Total Rs. ...	55	...	9,659	117	...	2,740	2,648	54,709	...	917	...	...
(Average per head).			176	...	...	23	...	...	...	...	...	...

Of the three Tahsils Ludhiána would appear to be inconveniently large. But the whole of the Malaudh *pargana* is held in *jágir* by the family of the Malaudh Sardárs, the land revenue of their estates being Rs. 85,077. The revenue and cesses are ordinarily paid by the *lambardárs* to the *jágirdárs* themselves. This arrangement for direct collection is a convenience to the people and lessens the land revenue collection work of the Tahsíl materially.

There are at present (1904) three estates under the Court of Wards, namely, those of—

Court of
Wards.

- (1) Gur Bachan Singh of Kotla Ajner, which consists of 30 acres only with an income of Rs. 1,154. The liabilities of the estate are about Rs. 14,000.
- (2) The late Sardár Mahtáb Singh of Ladhrań, who had no landed property. The *jágir* brings in Rs. 8,980 annually and the liabilities are nearly Rs. 26,000.
- (3) Dalp Singh of Ladhrań, who has an estate of 77 acres. His income is Rs. 3,704 and his liabilities about Rs. 14,000.

Ludhiána is the head-quarters of the 1st Division, Sirhind Canal, with an Executive Engineer, who is under the control of the Superintending Engineer at Ambála. The District Superintendent of Police is under the Deputy Inspector-General, Eastern Circle, at Lahoro. The Grand Trunk Road and public buildings,

Offices of
other Depart-
ments.

CHAP.
III, B.

Justice.

Offices of
other Depart-
ments,

together with certain other roads in the District, are under the Executive Engineer, Jullundur Division. The forest plantation (see above page 153), is under the Deputy Conservators, Bashahr Division. The railways in the District are controlled from Sahāranpur. For Post Offices and Telegraphs see page 167.

Section B.—Justice.

Civil Justice,
Table 35 of
Part B,
Criminal
Justice,
Table 34 of
Part B,
Panchayats,

The District Judge of Ludhiāna is under the control of the Divisional Judge of the Ambāla Division. There is a Sessions House at Ludhiāna with a Court room and sufficient accommodation for the Sessions Judge.

A system of village *panchayats* was introduced into certain villages in this District in 1896. Rules of procedure, based on the Ambāla rules were framed, in the first year no less than 1,825 cases, involving Rs. 56,360, were settled by these bodies. After that, however, the number of cases decided annually by the *panchayats* gradually dwindled, and since 1900 no cases have been brought before them.

The character and disposition of the people is thus described by Mr. Gordon Walker:—

Character
and disposi-
tion of the
people,

“I have already (see p. 74 *supra*) considered the character and disposition of the various tribes which composes the rural population of the District; and I hope I have made it plain that the mass of the people are quiet, contented and law-abiding. The exceptions are the Gújars, perhaps the Rájputs, the criminal tribes of Hárnis, &c., and to these I may add the rabble of the towns. I do not think that the people of the District have a predilection for any special form of crime, most of the serious offences coming under the heads of theft and burglary. The Gújars in the Bet do a good deal of cattle-lifting. The Gújars are from of old turbulent, and a large portion of them either actually engage in crime or are on the side of the criminals; but there are at present many respectable men of the tribe. The Rájputs do not go beyond grumbling. The Hárnis, Bauriās and other professional criminal classes are not showing many signs of regeneration under our rule, and to their account a great deal of the crime of the District must be set down. Even with them the amount of crime is not more than normal, and the District will compare favourably with most in the province. There is a daily increasing love for litigation, which is most strongly developed amongst the Jats. The most petty cases are fought out to the bitter end, and both parties freely use suborned witnesses to support their claims. The ordinary honest peasant appears quite to change his character when he comes into our Courts; but this is perhaps not to be mentioned as a feature peculiar to this District.”

Honorary
Magistrates,

A luminous note on the Tribal Law and Custom of the District will be found in Mr. Gordon Walker's Settlement Report, p. 287.

There are four Honorary Magistrates in Ludhiana city and five in the rest of the District. The City Magistrates sit in

benches of two. Bench A sitting for the first half of the month and Bench B for the second.⁽¹⁾

For the jurisdiction powers, &c., of the Honorary Magistrates see Table 33 of Part B.

There are 4 Barristers practising in Ludhiána besides 19 pleaders and 9 *mukhtárs*. There are 93 petition-writers, of whom 22 are first grade.

The Deputy Commissioner is *ex-officio* Registrar. Sub-Registrars are stationed at Jagráon and Samrála for those two Tahsils. The Sub-Registrar at Ludhiána is concerned with the whole of the Ludhiána Tahsil with the exception of 54 villages, chiefly in the Jangal tract, where Sirdár Badan Singh, C.S.I., performs the duties of Sub-Registrar. Besides the Sub-Registrars, each Tahsildár is *ex-officio* joint Sub-Registrar of his Tahsil.

CHAP.
III, C.

Land
Revenue.

Lawyers and
petition-wri-
ters.

Registration,
Table 37 of
Part B.

Section C.—Land Revenue.

It is in many cases impossible to class a village satisfactorily under any one of the ordinary recognised forms of tenure. The primary division of right between the main sub-divisions of the village often follows one form, while the interior distribution among several proprietors follows another form. Frequently the forms vary within different sub-divisions of the same village.

The *kharpanch* deserves mention as a growth of our system. He is a sharer who has acquired a reputation for cleverness and for knowing law, and has probably sharpened his wits by hanging about our courts. He is invariably in opposition to the *lambardárs* and to Government; but his advice is taken on all matters by individuals or by the whole community. Any one wishing to institute a case consults him, and he is always ready to suggest to a sharer some cause of quarrel with his neighbour. The *kharpanch* is in fact the village mischief-maker, and everybody's business is his.

The following figures show the classification adopted by Mr. Gordon Walker at the recent Settlement and that given in the Land Revenue Report of 1900-1901. In the paragraphs which follow will be found his remarks upon the Settlement figures:

Village com-
munities and
tenures,

Kharpanch.
Gordon
Walker, S. R.,
§ 86.

Village
tenures.
Gordon
Walker, S. R.,
§ 86.

Tenure.	LAST SETTLEMENT.			1900-1901.		
	Villages.	Share- holders.	Acres.	Villages.	Share- holders.	Acres.
<i>Zamindaris</i> held by individuals ...	5	5	1,027	} 49	1,070	15,568
<i>Zamindari</i> village communities ...	23	380	7,857			
<i>Pattidari</i> ditto ...	0	545	4,513			
<i>Bháyachára</i> ditto ...	47	7,428	55,640			
Mixed or imperfect <i>pattidari</i> or <i>bháyachára</i> , ...	818	88,347	812,166	} 663	123,127	875,007
Government waste { Forasla ...	...	...	276			
{ Other ...	...	...	78			
Total ...	901	96,705	882,157	911	124,197	890,575

1) Punjab Government Notification, No. 967, dated 28th October 1891.

CHAP.
III, C.
—
Land
Revenue.
Villages
tenures.

"These figures show the forms of village tenures in the District according to the accepted definition of the terms *zamindāri*, *bhāyachāra* and *pattidāri*. But little information as to the real constitution of the villages is to be derived from this classification, if indeed it is not distinctly misleading. In the form of statement⁽¹⁾ I read that a *bhāyachāra* village is one 'in which possession is the measure of right in all lands,' but I believe that for *right* we ought to read *liability*; and that the distinction comes to be a mere question of the manner in which the assessment is distributed for the time being on shares. This makes a very material difference, for in numbers of villages, although the shares have become obsolete to this extent that they are not used for distributing the assessment, the village common land and the receipts from it are still divided according to them. Again, almost every village has got some area, however small, of common land, in the receipts of which the community participate, and this fact makes the tenure 'imperfect.'

"The purest form of the village community is that in which the proprietors are or keep up the fiction of being descended from a common ancestor, and of this type there are only a few villages in the District, belonging mostly to Rājputs. I have explained in § 50 the manner in which most of the Jat villages were founded by several families, which generally belonged to different *gōts* or subdivisions. The land was in the first instance divided according to shares (called *hal* or plough) a number of these being assigned to each family according to strength. The *hal* differed according to locality, but was as much as it was estimated that a pair of oxen could plough. Under native rule revenue was realized in kind or by cash on the area of certain crops; but the people retained these customary shares and used them in the distribution of common receipts and in payment of fines, cesses, &c. The subject will be more fully discussed in the second part of this report; but I may state the result generally to be that under our rule, owing to improvements in the land, transfers, &c., the shares have been generally abandoned as a measure of liability for Government revenue, but retained as a measure of right in the village common property and of liability for casual demands (e.g., *malba*). The native States around (Patiala, Jind, Nabha and Māler Kotla) have followed our example and substituted a cash demand for revenue taken in kind; but it is everywhere distributed on the shares (*halsār*). It is only in the Bet and in a very few Dhāia villages of this District that the people have of their own free will adhered to the shares under our rule. There is no village that I know of in which the land was originally occupied piecemeal without a formal division according to shares. The original distribution is generally most elaborate, the whole area having been divided into blocks according to quality and each sharer getting his portion in each block. Sometimes the land of each subdivision is separate, and there is then this same arrangement amongst the sharers inside of it. I should say then that the villages were all *pattidāri* (or *zamindāri*) in their origin; but that in most the shares had fallen out of use for purposes of defining the liabilities of the sharers."

Subdivisions.

The subdivisions of villages are *tarafs* in some of the larger villages, *pattis* in most; and inside of these *thulās*. The proprietors of a *thulā* are generally of the same *gōt* and often the descendants of a common ancestor. Each *thulā* will be found divided into ploughs (*hal*), which may be either *pakka* or *kacheha*, the former representing the original distribution of land, and the latter subsequent partition; but the size of the plough now merely depends on the number of sharers in the subdivision, and it may or may not be the same for the whole village. Thus the land of a village may be divided equally between two *pattis*, and subdivided inside one into 20 and inside the other into 25 ploughs.

(1) See also paras. 103 and 104 of the 'Directions to Settlement Officers' Barkley's Edition.

In most villages there are lands held by persons who are not members of the village community, who possess no share in the common lands, and who are called *mālikān qabza*. Many of them hold small religious endowments only.

Mr. Gordon Walker thus discussed the average size of holdings :

" With the Assessment Reports I submitted statements showing the average size of the proprietary and cultivating holdings, but these, as I pointed out, are quite unreliable. The holdings were of the *khatnuni* (register of tenancy holdings), and calculations based on them are necessarily valueless. Thus A and B hold land separately, having divided it and also have some in common. A has mortgaged a couple of fields to two other proprietors and B may have done the same. Each of these facts is shown as a separate holding. Or, again, a proprietor cultivates his own land, and has also rented land from another ; and he would appear both as a proprietor and as a tenant. I have now done my best to find out what the actual size of the holdings in the different tahsils is. I have taken the total of all land cultivated by proprietors, whether it is their own or that of proprietors, and divided this by the total number of proprietors, whose names appear in the *khevat*. Only those are shown as tenants who do not own land. The result is as follows :—

TAHSIL.	KHEWATDARS.		OCCUPANCY TENANTS.		TENANTS-AT-WILL.	
	No.	Area cultivated.	No.	Area cultivated.	No.	Area cultivated.
Samrála	22,517	136,300	1,059	4,160	2,388	6,816
Ludhiána	51,308	331,490	3,003	11,682	6,209	21,447
Jagrón	26,608	211,500	1,855	11,352	1,491	6,759
Total	100,533	679,305	6,817	27,094	10,088	35,022

" Thus the average area to every cultivating proprietor, who is liable for Government revenue is, for the whole District, 6 acres. In Jagrón Tahsil it is 8 acres, and in the Jangal Circle of Ludhiána, 9 or 10. Every *khewatdār* is not necessarily the head of a family, for he may be unmarried ; but he is in every case an owner of land in his own right."

In 1901-02 the figures were—total area cultivated 767,285 ; total number of owners 476,967 ; tenants free of rent 4,852 ; occupancy tenants 31,807 ; tenants-at-will 251,024.

Petty village grants made to village menials and others assume various forms. The most common is a revenue-free grant, but this is by no means the only form. Sometimes the land is leased to the grantee at a favourable rent, or on condition of payment of revenue only ; sometimes the owner cultivates and pays the revenue making over the produce to the grantee ; while occasionally the grant consists of the rights of property in the land, which, subject to the usual incidents, such as responsibility for revenue and the like, vest in the person performing certain specified services at such time and for so long as he performs them. These grants are most commonly made to village menials and watchmen on condition of, or in payment for, services rendered to attendants at temples, mosques, shrines, or village rest-houses so long as they perform

CHAP.
III. G.

Land
Revenue.

Size of pro-
prietary and
tenancy hold-
ings.

Gordon
Walker, S.R.,
§ 42.

Table 38 of
Part B.

Petty village
grants.

CHAP.
III. C.Land
Revenue.Common
village pro-
perty: income
and expendi-
ture: village
cesses.Gordon
Walker, S. R.,
§ 87.

the duties of the post, and for maintenance of monasteries, holy men, teachers at religious schools, and the like.

In every village there is a common fund (*malba*) managed by the *lambardárs*. There were formerly various sources from which money came into this—

(1). Receipts from sale of produce of the common land, and rents paid for cultivation of it.

(2). *Atráfi*, or a cess levied on the houses of the artizans and sometimes of the shopkeepers, at the rate generally of Re. 1 per annum on each shop or house.

(3). *Dharat* or *tuláí*. Whenever grain was sold in the village it was weighed by the *tola* who charged at a certain rate on each transaction, and credited a portion of these receipts to the village fund.

(4). There has always been a good deal of expenditure from the common fund, principally on feeding *fagírs* and other holy men; and, as this generally exceeds the receipts, a collection has to be made from the sharers. The second and third sources of income have survived in only a few villages; and with the spread of cultivation the first does not remain in many. In the eastern villages the funds are invariably raised in the following way. The *lambardárs* have the power of incurring expenditure as necessary, getting the money from some appointed shop, and the account is made up once or twice a year, the sharers being entitled to have it explained to them. The amount spent is then collected by a *báchh* or contribution from the sharers. In some villages the proprietors have allowed the *lambardárs* to realize a small percentage on the land revenue for this purpose, and the latter are then responsible for the whole expenditure. In a few villages to the west (Jagrón and Pakhowál) *atráfi* is still realized; but the proprietors generally prefer to divide the receipts, keeping the public account separate in the manner described above. When considerable sums are now and again realized by the sale of wood on the common land, this same course is followed. In the Jangal villages, the whole village expenses are paid by *dharat*, or fees on sales of grain, the transactions in those parts being much more considerable than in the eastern villages. Disputes about the village fund are constant, and the endeavour is everywhere to deprive the *lambardárs* of the power to spend money for any purpose. The sharers are usually put up by some knowing one to question this right, and the management of the common fund becomes a standing cause of quarrel.

EARLY SETTLEMENTS.

Akbar's re-
venue system
(1556—1605).
Gordon
Walker, S. R.,
§ 183.

In the A'in-i-Akbari⁽¹⁾ we have under the head of "Tribute and Taxes" a complete account of the great emperor's revenue system, and some reference to those that had preceded it. The ministers, Todar Mal and Muzaffar Khán, between the 16th and 24th years of the glorious reign elaborated a scheme for fixing the land revenue of the empire, and for giving security to the husbandman, which is nearly as complete as our own. One standard chain and *bigah* were first introduced; then land was classified into *poolej* or cultivated every harvest, and *perowty*, *chuchar*, *banjer* (Gladwin's spelling), fallow and arable waste. The average produce of each crop was then struck from the estimated value of the yield of three classes of *poolej* or regularly cultivated land; and of this *one-third* was taken as the Government due, all extra cesses being at the same time stopped, and salaries to be paid in cash from the imperial treasury being fixed for the officials, who had before that lived on the people. From

(1) Gladwin's Translation, Vol. I, Part III.

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Akbar's revenue system
(1556-1605).

the 25th year of the reign a ten-years' settlement was introduced, the value of the Government share in each crop being taken at the average of the preceding ten years. Elaborate instructions were at the same time formulated for the guidance of the collectors (*Amilguzars*) and subordinate agency. The assessment was apparently a fluctuating one, the rates on crops being fixed for the period; but the people were allowed to pay in kind if they chose. The rates were uniform *subas* or provinces; and no special information is to be obtained about this District in particular, as it is made up of several of the 33 *mahals* of the Sirhind *sarkir* or division, of which the whole land revenue is set down at Rs. 40,00,000 (16,07,80,510 *dams*). Tables are given in the A'in of the rates collected on every crop during a period of 19 years from a *bigah* of *paolaj* or cultivated land in each *suba*. Wheat paid generally from Rs. 1 to 2 a *bigah*; gram, &c., from 8 annas to Re. 1; penda sugarcane from Rs. 4-8 to 5; other cane from Rs. 2 to 3; cotton from Rs. 1-8 to 3; pulses and millets (*moth*, *mung*, *joirir*, &c.), from 4 annas to Re. 1. It was not to be expected that any more particular information as to the assessments paid by villages or tracts 500 years ago would be forthcoming; and, as the country was but partially under cultivation, and the present villages did not then exist at all or their limits have much changed since then, it would scarcely be of much use even if available. The rates fixed are, however, interesting.

It is impossible to say to what extent the system of Akbar was maintained by his successors; but the administration of the revenue must have suffered in the general disorganization of the government under the later emperors; and in all parts it came to be a struggle between the collectors and the payers of revenue, the former trying to take as much, and the latter to give as little as they could. The custom of leasing a large tract of outlying territory to some person of importance, who paid a fixed sum annually, and made his own arrangement for collection (*mustajir* or *zamindar*) must have been recognized even in Akbar's time, for the western *mahals* of the District were always held by the Rais on these terms. The Phulkián and Maler Kotla chiefs, too, were originally leasees, and held their territories subject to the payment of what was really an annual tribute. The *mustajir* was liable to pay the sum so fixed, but was otherwise independent; and it was only when he withheld payment that the imperial authorities interfered.

Revenue
management
under the
later empire
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§ 161.

The *mustajir*, if his circle of villages was small, took a share of the produce from the cultivator, or sometimes cash rents on particular crops; but generally, as he held a large tract, he sublet it in smaller circles to others who dealt direct with the cultivators. The eastern parts of the District were at first directly managed by the governor of Sirhind, because they were within easy reach, and an assessment was fixed year by year for each village; but, as the imperial authority weakened, and collections became more difficult, the system of leasing *tappas* or circles of villages spread. The principal *mustajir* or assignee in this District was the Rai of Raikot. The family began with a few villages, but gradually extended their boundaries, undertaking the revenue management (called *kattana*) of outlying circles of villages as the governor of Sirhind lost control of them; till finally they held more than half of this, and a good part of the Ferozepore District. The Malaudh Sardars, like others of the Phulkián stock, had also a lease, and paid tribute to the emperor, taking a share of the produce from the husbandmen. There were other *mustajirs* of less note, such as the Garowál Chaudhris of Rnipur and Gujarwál, who had a small circle of villages, and paid revenue direct into the imperial treasury. The ability to realize the revenue has always been the test of power in this country; and we find that, as the imperial authority grew weaker, the *mustajirs* were less regular in their payments; while the villages directly assessed would only pay when forced to. As an illustration the following

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incidents that took place about 1740 A.D. may be recounted. The Rai (Kalha) was not paying up his revenue regularly, and informed the *súba* or governor of Sirhind that he could not realize from the villages. This was reported at Delhi, and Ali Muhammad Rohilla was sent to bring the people to order. He marched out of Ludhiána towards Jagraón, putting to death *lambaráds* here and there by way of example; but he soon found that it was the Rai himself who had created the difficulty and incited the people to withhold payments. Ali Muhammad then turned on the Rai, and, with the assistance of the Phúlkiáns, chased him out of the country.

Revenue
management
under the
Sikhs.

Gordon
Walker, S. R.,
§ 185.

An account of the manner in which the country was partitioned on the disruption of the empire and the fall of Sirhind (A.D. 1763) has already been given. The western portions of the District were already in the possession of the Rais and of the Malaudh Sardárs, who between them held the greater part of the Ludhiána and Jagraón Tahsils; while Samrála and some of the western villages of Ludhiána, which had hitherto been under the direct revenue management of the governor of Sirhind, were seized on in groups by a number of petty Sikh chiefs from across the Sutlej. The only difference that the change made to the Rais and to the Malaudh Sardárs was that they ceased to pay tribute. The petty chiefs from the Mánjha brought with them their system, if such it may be called, of revenue; and when in 1806-09 A.D., Máharája Ranjít Singh extended his territories to this side of the river, annexing all the country held by the Rais, and absorbing several of the petty chiefs, this may be said to have been introduced all over the District. Ranjít Singh divided his conquests between himself and the Kapúrhála, Ládwa, Nábhá and Jánd chiefs in the manner described in Section B, Ch. I, p. 21. The greater part was either retained by himself or given to the first of these. The expression *system* of revenue has been used above, but it may be said of the Sikhs as rulers, whether in the Punjab proper or in the Málwa, that their system was to exact as much from the cultivator as was possible without making him throw up his land. No one will claim for Ranjít Singh the reputation of a mild and benevolent ruler. On the contrary the careless manner in which he leased out tracts of country along with the revenue payers inhabiting them to the man who was willing to give most, or to some worthless court favourite, showed that he had a complete disregard for the welfare of his subjects. It was only when by some happy chance a really enlightened ruler of the stamp of Sávan Mal was entrusted with the government of a portion of his conquests that any consideration was shown for the people. The chiefs, great and small, pursued the same object as the Máharája, i.e., to get what they could out of the peasantry; and the only restraining influence was the fear of losing the revenue-payers. Land was then plentiful and cultivators scarce, so that there was the danger of a chief driving away his villagers into the territories of a neighbour who was not quite so bad. In effect the chiefs were landlords who exacted from their tenants the utmost that they could without driving them away. There was a strong feeling on the part of the peasantry that they had a right to cultivate the land, and it was only the most extreme tyranny that would separate them from it; but on the other hand the demands of the chief on the produce were limited solely by his own discretion.

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Walker, S. R.,
§ 186.

Máharája Ranjít Singh leased the territory reserved for himself in circles of villages, the lessees being changed from time to time. Thus the family of the *vakils* held the *pargana* of Sáhnewál, paying Rs. 1,00,000 per annum for it; and Jamadár Khushál Singh held about 150 villages in different places. These lessees made their own arrangements with the villages year by year, generally taking care to leave a margin of about one-fourth as profit on what they paid into the Lahore treasury. For some villages a cash

demand was fixed, in others a share of the produce was taken or the cash value of the Government share was determined by appraisement. The Kapurthala (Ahlíwalia) chief had a large tract of country on this side of the river, nearly the whole of the Jagráon Tahsil: and the method of fixing the assessment in his possession may be taken as a sample and appears to have been as follows. The Tahsildár went from village to village every year, and first made an offer to the *lambardárs* of the assessment at a certain sum for that year (this method being known as *mushakhasal*. This was often accepted; but if not, a valuation of the Government share of the produce for the year was made by a committee selected from the respectable *lambardárs* of the neighbourhood. For the Rabi harvest an appraisement (*kan*) of the value of the yield from each field was made when the crop was ripe; and for the Kharif fixed cash rates were generally applied. The resulting assessment for the year was seldom exacted in full, notwithstanding the free use of the various recognized methods of torture; and large balances were generally allowed to accrue. The lesser Sikh chiefs took a share of the produce in the Rabi, and

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Crop.	Rate per acre.	
	Rs. s.	Rs. s.
Cano	14 0	20 0
Maize, cotton	7 0	10 0
Charri, moth, &c.	1 4	3 4
Carrots and other vegetables, poppy, &c.	5 0	(fixed).

cash revenue according to certain rates for the Kharif crops. They were really "Zamíndárs" in the Bengal sense of the word and will still assert that the land of the two or three villages that they held belonged to them.

The rates paid by the cultivators on the *zabti* crops were as shown in the margin. These rates were fixed for a *kachcha bigah* or *ghumao*, which varied a good deal throughout the District, each chief having his own standard. The *kachcha bigah* has been taken at one-third of the Government standard, as this was about the average.

The rate at which the chief realized his share of the produce was generally one-third of the grain and one-fourth of the straw. The share of the grain was often fixed as high as half. The Ráis are said to have only taken one-fourth grain, and their rule is still spoken of with regret. One would have thought that with rates fixed so high the peasant would have little left for his maintenance; but besides the regular revenue there were the usual dues in cash or in kind, paid to the chief or to the harpies who represented him in his dealings with the people. It was impossible that the cultivator should pay out of his produce all that he was supposed to; and his main resource was pilfering from the field or grain heap before division. The saying *bataie lutaie* applied with equal effect to both parties. There were about a dozen dues levied in cash under some absurd pretence or other; and, if we add to this that the chief quartered his men and horses on the villagers, and that the latter had to contribute their labour gratis whenever called upon to do so, we may imagine that the lot of the husbandman was not a happy one, and that he could scarcely call his life his own. It will require a training for several generations to efface the results of a system like this, and to convince the people that such a thing as honesty is possible in the relation between Government and the revenue-payers.

In 1835 we acquired in the manner described in Chapter I, B, p. 22, a small portion of territory round Ludhiána and Bassian, in all 74 villages. These were managed in much the same way as the surrounding native territory for four years: then a summary cash assessment was fixed for three years; and finally in 1842 a Settlement was made for twenty years, apparently by the assistant political officers, Captain Mills, Messrs. Vansittart and Edgeworth.

British Settlement of villages that lapsed in 1835.
Gordon Walker, S.R., § 187.

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British Set-
tlement of
villages that
lapsed in
1855.

There is no English report of this Settlement, which was probably more or less of a regular one on the model of those of the North-West Provinces; and from § 71 of Mr. Davidson's report (written in 1853) it appears that none was submitted. A complete vernacular record with maps was made out; but this was revised when the rest of the District came under Settlement in 1850, and the assessments of 1842 were at the same time reduced where necessary, enhancements being deferred till the expiry of the full term of the original Settlement. Seventy-one villages, which had paid Rs. 75,680 in 1842, had their assessment reduced to Rs. 74,893. Three villages were not assessed in 1842, because held revenue-free. It will be seen from that the assessment of 1842 differs but slightly from that fixed after revision.

Summary
assessments,
1847-1849.
Gordon.
Walker, S. R.,
§ 185.

The rest of the District came into our hands after the Sutlej campaign of 1845-46, and a summary assessment was fixed by the first Deputy Commissioner, Captain Larkins, who held charge from 1846 to 1849, Sir G. Campbell, who succeeded him, completing such work as remained to be done. The only guide for the assessing officer was the amount collected from each village by our predecessors; and this was ascertained, so far as possible, for a period of five years from the old papers, statements of leading men, &c. A very liberal deduction was made from the results arrived at in favour of the people, the amount of this varying from three to six annas in the rupee. The *jāgīr* villages were excluded from these operations, and the *jāgīrdārs* were allowed to continue their collections as before, till after the annexation of the Punjab in 1849, when it was decided that a cash demand should be offered to all villages alike. The assessments of the Summary Settlement were accepted readily; and, considering the data on which they were founded, worked wonderfully. A few villages became disorganized, probably owing to the change of system, and reductions had to be made here and there; but the people welcomed a fixed demand, and this need not excite our surprise when we think of what they had borne under our predecessors. It is usual to contrast the elasticity of native systems of revenue with the rigidity of ours; but it was the complete want of fixity that made the Sikh system a curse to the country. The best way of forming an idea of the fairness of the summary

TANZIL.	ASSESSMENT.		Decrease per cent.
	Summary or by <i>jāgīrdārs'</i> esti- mate.	Regular.	
Pakhowāl ..	2,38,141	2,55,959	11
Jagráon ...	1,74,334	1,68,883	3
Ludhiāna ...	2,46,786	2,42,150	2
Samrála ...	2,36,338	2,59,108	20
Total ...	10,45,599	9,25,600	11

assessment as a whole is to observe the extent to which it was necessary a few years after to revise it in the Regular Settlement. The marginal figures are taken from Mr. Barnes' review of the Regular Settlement, Appendix A, which shows the final result after he had made some alterations in Mr. Davidson's new assessments. As noticed above, the *jāgīr* villages were excluded from the summary assessment, and this statement includes the *jāgīrdārs'* estimate of their previous collections.

The Regular
Settlement of
1850.
Gordon
Walker, S. R.,
§ 189.

The Regular Settlement operations commenced in 1850; and the assessments were announced between that and 1853. They were framed under the regulations of the time and the instructions of the North-Western Provinces Board of Revenue, embodied in the "Directions to Settlement Officers." The edition of this work then in force lays down the rule "that the Government should not demand more than two-thirds of what may be expected to be the net produce to the proprietor during the term of Settlement, leaving to the proprietor one-third as his profits and to cover the cost of collection." In §§ 40 and 41 of his report, Mr. Davidson has given an account

of how his calculations were worked out. There was a very elaborate classification of soils, each Tahsil was considered by *parganas* (of which there were 19), and the villages of each *pargana* were divided into three classes according to quality. In each class of villages the rent for every crop and soil was calculated; in the case of the Kharif cash rents (*zabti*), which were actually in use for the principal crops and had been taken by our predecessors, giving the necessary data. For crops on which the rent was ordinarily taken in kind a rate of yield as ascertained from experiment and inquiry was assumed, the proprietor's share calculated at the prevailing rate of rent in kind, and the value of this worked out at the average of the prices current for ten years. The rental of each village was the total of the rents of each crop and soil. For the Kharif harvest the rental calculated was very little out, if at all. The rates assumed do not vary much from *pargana* to *pargana*, and there were the old Sikh *zabti* rates to go on besides existing cash rates of rent; the estimates of yield are much less reliable. As a rule the irrigated rates are much too low; and, although the cultivation may have improved, it cannot have done so to the extent that a comparison of the papers of the revised and those of the Regular Settlement would indicate. As to the proportion of the gross produce taken to represent the proprietor's share, part of § 9 of the Chief Commissioner's review of the Report ("the equitableness of the rate, &c.") appears to have been written under a misapprehension, and indeed is scarcely intelligible. The rate adopted as proprietor's share was one-third of the gross produce in the uplands and two-fifths in the Bet; and of this rental two-thirds was taken as the share of Government, that is, as the revenue rate *jama*. Mention of the prices current used in the estimates of Regular Settlement will be found elsewhere, but it may be stated here that the prices fixed, though warranted by the information then at the disposal of the Settlement Officer, were too high for the following ten years (1850-60), which was a period of very low prices.

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Revenue.The Regular
Settlement of
1850.

The inquiries made at the revision of Settlement showed that the weak point of these calculations of the rental was the produce estimate, the rates of yield not being carefully determined; but even with this the rentals were very near the truth in most cases. From them a deduction was next made in favour of the proprietor. Under the instructions quoted above this would be one-third; but in § 43 Mr. Davidson says that he adhered to no abstract rule, but adjusted his demand to that "prevailing in the *pargana*," which would be the summary *jama*. The balance, after making this reduction from the rental, was the revenue rate assessment. Having got his revenue rate assessment for each village the Settlement Officer used it as a guide in assessing, but did not adhere to it at all closely, the total of his actual assessments being considerably below it and only 58 per cent. of his estimated rental.

Gordon
Walker, S. R.,
§ 150.

In §§ 9 to 31 of his review Mr. Barnes gives an account of Mr. Davidson's assessments for each Tahsil (there were then four). Those of Pakhowal Tahsil Mr. Barnes considered moderate, and few complaints were made to him. Pakhowal comprised the lower part of the present Ludhiāna Tahsil, with the Akālgarh and Bassian *pargana* of Jagraon. The Malauddi *jāgīr* had not been before assessed. The details given in the review for this *pargana* shew that in *khālsa* villages the summary assessment of Rs. 1,67,647 was raised to Rs. 1,79,425; while in the *jāgīr* villages a nominal summary assessment, which had been estimated at Rs. 1,15,938, was reduced to Rs. 74,500.

General character of the
assessments.
Gordon
Walker, S. R.,
§ 191.

The treatment of the Jagraon Tahsil was considered to be not successful, and numerous complaints were made. The assessments of the Hetār *pargana* were reduced by 14 per cent.; and relief was also given in Jagraon *pargana*.

CHAP. III. C.	The figures for the whole tahsil as given in the review are shown in the mar-
Land	Summary assessment Rs. 1,74,195 gln. Even after this Mr. Barnes expressed
Revenue.	Mr. Davidson's assessments " 1,78,282 himself very doubtful as to whether the
General character of the assessments.	As reduced by Mr. Barnes " 1,68,388 Settlement would stand. At the present
	time the <i>Hatúr</i> and <i>Jagrón parganas</i> are undoubtedly in a more prosperous condition than any other part of the District, except perhaps the Jangal villages; and it is hard to realise the "appearance of squalor and poverty" to which Mr. Barnes refers. The explanation seems to be that these <i>parganas</i> , which lie on the Ferozepore border, have always been dependent on a comparatively light rainfall, the proportion of irrigation being at present about 5 per cent. There had been two or three bad years when Mr. Barnes saw the tract in 1855, and the prices of the inferior grains (mixed gram and wheat, or gram and barley mostly) were very low. Be this as it may, the forebodings of the review have not been realized.

The Settlement of the Ludhiána Tahsil was considered to be better than that of Jagráon, and there was little or no complaint. The new demand was a reduction from Rs. 2,46,787 to Rs. 2,42,704, or of one per cent.

Samrála Tahsil Mr. Barnes considered to have been before "grievously over-assessed." The nominal reduction given by Mr. Davidson from the Summary Settlement *jama* was from Rs. 3,48,509 to Rs. 2,62,582, or 23 per cent. If we exclude the *jágirdárs'* estimates the reduction was about 20 per cent. Few complaints were made about the Regular Settlement assessment.

It is evident from what Mr. Barnes writes that two or three years after the new assessments had been announced they were subjected to a searching scrutiny; and such defects as appeared were at once remedied. The Commissioner visited every part of the District, and freely exercised his power of revision; and no man of his day had greater knowledge of the work of assessing than Mr. Barnes. The total of the reduction given outside of the Jagráon Tahsil was inconsiderable.

The term of the Regular Settlement, Gordon Walker, S. R., § 192.

The period for which the Regular Settlement was sanctioned formed the subject of some correspondence in 1879; and the circumstances connected with this are mentioned so as to prevent future misunderstandings. The term of the Regular Settlement of 1842 was 20 years. Mr. Davidson's assessments were introduced between 1850-53 and the tenders were taken for 30 years, either from the date on which they were written, or when in the case of the villages settled in 1842 enhancement was proposed, from 1862, *i.e.*, after the expiry of the original period of 20 years. In § 23 of the letter (No. 686, dated 11th August 1856, printed with the Regular Settlement Report) in which the orders of Government on the settlement were conveyed to the Financial Commissioner, the sanction is said to be "for the period of 30 years, *i.e.*, up to A. D. 1880." But the orders of Government were lost sight of, probably in the confusion resulting from the mutiny; and the tenders of engagement remained unaltered and show the periods as not expiring till 1892 and 1893 in the case of some villages. It was held in 1879, on a reference to Government, that the period of Settlement for the whole District should be taken as expiring in 1880, and that this should be notified to the people.

Working of the Regular Settlement, Gordon Walker, S. R., § 193.

There was only one refusal to engage for the Regular Settlement assessment, the village of Bairsal in Jagráon being leased for 10 or 12 years. In a few villages proprietary rights were transferred on account of refusal to engage in 1842, or for balances found to be due in 1847, but it does not appear that any difficulties followed the introduction of the Regular Settlement assessment of 1850. In only one village has the assessment been reduced since the revisions of Mr. Barnes. Notwithstanding that the assessment was severely tried by two periods of scarcity, the officers who have held charge of

the District since all bear testimony to the fact that the assessment was light and fairly distributed. No coercive measures have been resorted to. The balances due to suspensions in the years of scarcity were insignificant (less than one per cent. of the demand), and were quickly realized. There has been little difficulty in collection anywhere, except in some parts of the Bet, and it may be said that any apparent slackness is due, not to inability to pay, but to a hereditary unwillingness to do so. This element will be appreciated if we compare our mild methods of getting in the revenue with those employed by our predecessors. A *lambardār*, who has probably had experience of the latter, is not likely to care much for the issue of a warrant. In the Muhamadan Bet (Rājput and Gūjar) villages there is generally a scarcity of cash, and the revenue has systematically to be borrowed, but this would still be the case if we were to reduce it by half.

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III. C.Land
Revenue.Working of
the Regular
Settlement.

THE REVISED SETTLEMENT.

In 1870 Mr. T. Gordon Walker began the revision of the revenue settlement, which he completed in 1883. His report will be found to contain the fullest possible detail; and the following pages, which are taken from it almost without alteration, touch upon the most important features and the general results of the revision. The general considerations upon which the new assessment was mainly based were the increase or decrease of cultivation, and of the means of production, the alterations in the price of agricultural produce and the general improvements in resources and condition of the tract under the expiring settlement.

Revenue
of Regular
Settlement,
1879-83.

The marginal figures from the statement in § 6 of Mr. Davidson's report					Increase of cultivation. <i>Gordon Walker, S. N. § 189.</i>
Date.	Total area.	Cultivated.	Culturable	Barren waste.	
1850.					of the First Regular Settlement show the area at that time still available for cultivation, and beneath are added the proportions as shown by the papers of the new survey and the most recent figures available.
Regular Settlement	575,069 100	606,503 76	133,069 16	76,327 0	
1880.					
Revised Settlement	682,167 100	723,069 83	26,664 01	66,404 7½	
1901.					
	690,553 100	767,285 86	62,230* 6	70,841 8	

* Exclusive of 197 acres of forest.

The increase in cultivation worked out for the whole District

Samrāla	...	...	6 per cent.	at nearly 8 per cent.; and 9½ per cent.
Ludhiāna	...	...	7 "	of arable waste was returned at the
Jagrāon	...	...	10 "	Revised Settlement. The increase was

distributed over the three tahsils as given in the margin, the percentage being highest in the Pawādh and Jangal assessment circles of Ludhiāna Tahsil and in Jagrāon. Notwithstanding the figures, there is little room now for further extension, and the margin left at the Regular Settlement has since been filled up. Nearly one-third of the culturable land of our returns is in the Bet, where it is more difficult than elsewhere to say of much of the waste that it is or is not capable of producing a crop that would repay the cost of cultivation. In the Dhān the culturable consists of areas left for grazing, which are of considerable extent in some of the outlying

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Revenue.Increase of
irrigation.

and western villages, but generally very small patches, just enough for the cattle to stand in.

The only other way in which the productive power of the land had been increased was by the addition of the means of irrigation. The following statement of irrigation and of masonry wells shows the extent of this in each Tahsil:—

Tahsil.	SAMRALA.		LUDHIANA.		JAGRAON.		TOTAL.	
	Area irrigated.	Number of wells.	Area irrigated.	Number of wells.	Area irrigated.	Number of wells.	Area irrigated.	Number of wells.
Regular Settlement	44,653	2,547	43,979	3,233	14,009	1,080	102,641	6,860
Revised Settlement, 1901-02	46,645	2,756	40,593	3,846	14,057	1,355	109,895	7,957
..	57,458	3,282	59,055	4,765	22,010	1,964	138,523	9,867

The increase in the area irrigated was 7 per cent., and in the number of wells 16 per cent.; but most of the new wells were small ones sunk in the low lands under Ludhiána. From this it will be seen that, even if it were allowable to tax to the full improvements due to the sinking of new wells, the enhancement on this account would be a small item; and the Settlement Officer dealt very leniently in his assessments with irrigated land, besides taking care that the constructors of new works should enjoy the full period of protection allowed to them by the orders of Government.

Prices.
Gordon
Walker, S. R.,
§ 109.

At Appendix XII to the Settlement Report will be found a note on the subject of the rise in the prices of agricultural produce, together with a table showing the variations during the 40 years, 1840-79. The inquiries extended over this period, or to about 10 years before the previous assessment, was fixed. The following statement shows the increase of the prices realized by agriculturist for the principal products during the 20 years, 1860-79, over those of the period, 1840-59, preceding it:—

	Wheat.	Gram.	Barley.	Gur.	Uncleaned cotton.	Maize.	Moth (pulse).	Jowár. (millets).	Ráb (cane juice).
Average of 1840-59	100	100	100	100	100	100	100	100	100
Average of 1860-79	158	148	165	140	164	162	163	221	131

Briefly stated, the history of the fluctuations is as follows. The Regular Settlement assessment was based on the prices of the few years preceding 1850, which were high; and its introduction was followed by a general fall. Prices continued very low till 1861, when famine sent them up; and they did not sink again to their old level. The scarcity of 1868-69, and the completion of the Sind, Punjab and Delhi Railway through the District in 1870, which opened the local market to the demands of the whole of India and its seaports, together with the general progress of the country, finally established prices at their present level; and it is not probable that they will ever again recede. During the 20 years before 1883 they were on the whole stationary; and, although this period includes four seasons of high prices (1862 and 1868, and the two years 1878 and 1879), this is not an abnormal number, nor is the

actual average unreliable. The above statement shows that the average of the prices realized during the 20 years, 1860-79, by the agriculturists for the ordinary staples of produce were 50 per cent. or upwards in excess of those of the previous 20 years.

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Prices.

For the fluctuations in prices since Settlement see Table 26 of Part-B.

The division into assessment circles made at the Regular Settlement did not follow any rational principle; and the supposed necessity for adhering to the old *pargana* divisions made it practically useless. At the Revised Settlement Mr. Gordon Walker adopted in each Tahsil the natural features of the country as the basis of his arrangement.⁽¹⁾ The villages of the low-lying Bet tract were first separated off. The Ludhiāna Bet was rather too extensive for convenience, and, as there is a great difference in the produce of the upper and of the lower portions of it, a sub-division was necessary; while of the former it was necessary to throw into a separate class those villages which have land subject to annual inundation (*mand* or *kachha*), as the area is of greater extent here than elsewhere along the river, and differs widely from that part which is removed from the river (*palka*). In the next place the villages in the strip of sandy soil along the *Dha* or ridge over the Bet could not come into the same class as those further inland, and were placed in a circle by themselves. In Samrāla and Jagrōn the remainder of the Tahsil was of so uniform a character that there was no necessity for sub-dividing it further. The uplands of Ludhiāna, however, stretch much further south than those of the other tahsils, and there is considerable diversity in the natural features. The outlying Jangal villages, with a small rainfall and no irrigation, naturally fell into a group by themselves; and as to the remaining portions there is so much difference between the south-western corner about Pakhowāl and the rich tract round Malaudh, that the separation of these was necessary; and there was left the upper portion, corresponding to that of the other Tahsils.

Assessment
Circles,
Gordon
Walker, S. R.,
§ 202.

The low land in the valley of the Sutlej are everywhere known as Bet, while the land exposed to the direct action of the river is called *kachha* or *mand*. The uplands are generally spoken of as *Dhān* or land beyond the high bank (*dha*). The tract immediately over the Bet has been called Lower *Dhān*, and that beyond it Upper, although the words *lower* and *upper* are not perhaps very appropriate. In Ludhiāna Tahsil the terms Jangal and Pawādh have been applied to the outlying villages and to the rich country about Malaudh respectively, while the tract round Pakhowāl has been termed *Tihāra*, or intermediate between them. The names Lower and Upper *Dhān* have been carried into the Jagrōn and Samrāla, Bet, Lower *Dhān* and Upper *Dhān*; and in Ludhiāna three Bet circles, one of which is known as *kachha* and another as *palka*, the Upper and Lower *Dhān*, and the Pawādh, *Tihāra* and Jangal circles.

The Samrāla Bet Circle contains 68 villages with a total area of 26,773 acres, of which 16,175 acres, or 60 per cent., are cultivated, 4,511 or 17 per cent. culturable or recently thrown out of cultivation, and 6,087 or 23 per cent. unculturable. It consists in the first place of the land (called *mand*) immediately adjoining the Sutlej and liable to annual inundation. The deposit left by the river is very fertilizing, and a rich clay soil is formed, but in places this is shallow and the under stratum of sand is soon reached. Beyond the *mand* the land is higher and the soil of more ancient formation and deeper (generally 3 or 4 feet). Water is near the surface, and there is seldom lack of moisture, so that artificial irrigation is not wanted. The soil of this

Assessments
by Tahsils
and Circles;
Samrāla Bet,
Gordon
Walker, S. R.,
§ 210.

(1) It must be remembered that the division of the District into assessment circles was made before the Sirhind Canal was opened. For an account of the canal and the extent to which it has affected the District see pp.

CHAP.
III. C.Land
Revenue.Assessments
by Tahsils and
Circles: Sam-
rāla Bet.Gordon
Walker, S. R.,
§ 221.

the Pakka Bet is generally a rich dark clay, very fertile, but requiring a great deal of tillage. In places there are sand drifts left by the river, but these are rare. Under the high bank runs the Budha Nāla in the old bed of the Sutlej. The land to the south of the Budha, between it and the high bank, is generally very good, as it rises away from the former, and the soil has a mixture of sand from the Dhāia. On the other side of the stream there is a strip of land rendered permanently barren by the proximity of the water, or actually swamped.

Of the whole area 60 per cent. is in the hands of Muhammadan Jats, 28 of Muhammadan Rājputs, and 5 of Gujars : and it is much the worst feature of this circle that 88 per cent. of the land is held by the most improvident classes. Of the cultivated area 3,490, or 21 per cent., is held by tenants-at-will, and 1,336, or 8 per cent., by tenants with occupancy right, or in all 30 per cent. of the cultivation is by tenants. The tenants belong for the most part to the same classes of the proprietors. The returns show that between the Regular and the Revised Settlements 2 per cent. of the whole land was sold, and that nearly 8 per cent. was in 1883 in mortgage with possession to the mortgagees. The percentages on cultivation were three sold and twelve mortgaged; and it is probable that only cultivated or culturable land was transferred. The average price of the land sold was Rs. 34 an acre; and the amount secured on mortgage Rs. 33. The land transferred has gone almost entirely into the hands of strangers. Thus on the whole nearly 10 per cent. of the total, or 15 per cent. of the cultivated area, has been transferred since the Regular Settlement, and most of it to the money-lending classes. These statistics are far from showing the whole indebtedness of the people. There are a few villages able to hold their own; but they are a small proportion of the whole. Some have gone entirely into the hands of the money-lenders, the land having been sold, or being held in mortgage for such an amount that there is no chance of it ever being redeemed. There are colonies of bankers (Sūds, Khattris, Banias) in Māchhiwārá and Bahlolpur who live entirely by lending to the Bet cultivators; and many of these classes have established themselves in the villages (Panjgirain, Sherpur, &c.). The amount of money owed on book debts is enormous. It has been totalled up in some villages and found to amount to Rs. 10 or 15 an acre. The villages are all small, averaging about 400 acres total area, and many are on the money-lenders' books for Rs. 5,000 or upwards. There can be no doubt that the tract was at the Revised Settlement in a bad way; and that a large proportion of the land was passing out of the hands of the old proprietors into those of the money-lending class. There were many causes at work to produce this result.

Owing to the high rate at which rents in kind are paid, it was recognized that the assessment must, in the very depressed condition of the tract, be much under the produce estimate. The marginal statement shows the revenue rates finally adopted and their result. The calculated increase, by these rates was

Soil.	Area in acres.	Revenue rate.	Resulting Jama.	Produce estimate.	Former assessment.
		Rs. As.	Rs.	Rs.	Rs.
Irrigated ...	293	4 0	1,172	1,493	...
Dofaali ...	10,897	2 10	28,604	35,305	...
Ekfaali ...	4,996	1 8	7,492	8,906	...
Total ...	16,185	2 4	37,268	45,704	32,503

4,765, or 13 per cent.; but, owing to the necessity of assessing lightly new alluvial lands, it was expected that the village assessments would fall short of the sum. The assessments, former and new,

and the result of the rates were as shown in the margin. The actual enhancement was Rs. 3,829, or 12 per cent. This increase is a small one, and it was on the whole distributed evenly over the villages. It is not likely to

	Rs.
(1). Demand for 1880-81	32,234
(2). Assessment by the sanctioned rates	38,468
(3). Actually announced	37,063

CHAP.
III. C.
Land
Revenue.

Assessments
by Tahsil and
Circle; Sam-
rála Bet.

make much difference in the condition of the tract; and, if regard be had to the productive power of the land, the new assessment is moderate, for the tract is a very fertile one. The greater part of the proprietors, and certainly all the Muhammadan Rájpúts, are hopelessly involved in debt, and the only measure that could do them any good would be the suspension of the action of the ordinary Civil Courts.

The Lower Dháin Circle consists of certain Dháin villages whose lands extend into the Bet also, and therefore includes a certain area of Bet as well as of Dháin. The total area is 31,482 acres (contained in 30 villages), of which 25,035, or 79 per cent., are cultivated, 2,461 culturable or lately abandoned, 2,514 unculturable waste, and 1,472 Government property (land under the canal and roads). The Bet portion of the circle is for the most part very fertile, the land sloping down to the Budha Nála, where this stream is at a little distance from the high bank. The soil is generally lighter than that of the rest of the Bet, there being a mixture of sand from the Dháin with it, and produces without irrigation splendid crops of sugarcane and cotton. There is also some good irrigated cultivation. But to the east, about Poáwat and Baholpur, the Budha is close under the high bank, and there is a great deal of swamp, the land being all to the north of the stream. The Dháin proper is a tract with an uneven surface and a light sandy soil, which shifts about under a strong wind, and is blown into hillocks. Ordinarily it has the appearance of a desert; but the soil is very retentive of moisture, and under favourable circumstances good crops are grown. The Kharif crop is mostly *moh*, for the growth of which the soil is adapted. With a light rainfall, when better land will bear nothing, fair Rabi crops of wheat, or wheat and gram, are grown; but they are liable to be buried under the shifting sand. A heavy rainfall, such as suits soils with more clay in them, is bad for this. Round the villages are the wells, and the land attached to them is generally superior and highly cultivated; but there is a continual struggle to keep out the drifting sand. For this purpose trees (the *ber* generally) are planted or hedges put up as barriers. The worst villages are those adjoining the high bank. The surface in them is very hilly, and the soil therefore more liable to shift. The villages adjoining the Upper Dháin Circle have generally a more level surface; and, though the soil is poor, the crop is not so subject to injury from drift. But altogether the tract is an inferior one as regards natural advantages. Of the cultivated area of the Dháin 68 per cent. is classed as sand (*bhár*), and 30 per cent. as light loam (*raust*), while only 7 per cent. is irrigated.

Samrála:
Lower Dháin
Circle.
Gordon
Walker, S. R.,
\$ 226.

Hindú Jats hold 49 per cent. of the area, Muhammadan Jats 27, and Muhammadan Rájpúts 7. The Muhammadans are found in the villages on the high bank just over the Bet; and the character given to those in the Bet applies to them. The Hindu Jats are not so well-to-do as men of their class generally. They are for the most part industrious; but the soil is very inferior and yields but a poor return for their labour, and they find it difficult to subsist. Of the cultivated area 938 acres (3½ per cent.) are held by tenants with rights of occupancy, and 6,220 (24½ per cent.) by tenants-at-will; in all 7,164 acres, or 28 per cent. of the whole area has been sold since the Regular Settlement, and of this two-thirds to strangers of the money-lending class; while 8½ per cent. is mortgaged with possession, three-fifths to strangers. The prices per acre are Rs. 18 for sale, and Rs. 15

Gordon
Walker, S. R.
\$ 230.

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III. C.Land
Revenue.Samrála :
Lower Dhāia
Circle.

secured by mortgage; and the low averages show that the land is not valued as an investment. There is not much debt outside of these figures, for money cannot be raised without the security of the land. Complaints are made very generally; and a good many of the villages are badly off. Discontent is general, and there can be no doubt that the tract is by no means in a flourishing condition, a result that may be attributed chiefly to the poverty of the soil. The assessment of the Settlement Officer in 1852 was not very well received; and was revised in 14 out of 30 villages by the Commissioner, who gave a reduction on the whole *jama* of $4\frac{1}{2}$ per cent.

The revenue rates finally sanctioned and their results are shown below :—

Soil,		Area in acres.	Rate.	Resulting <i>jama</i> .	Half asset estimated.	Former as- sessment.
			Rs. s. p.	Rs.	Rs.	Rs.
Bet	{ Irrigated ...	173	4 8 0	773	1,111	...
	{ <i>Dofasli</i> ...	2,275	3 0 0	6,825	9,103	...
	{ <i>Elfasli</i> ...	948	1 12 0	1,659	2,374	...
Dhāia	{ <i>Chdhi</i> ...	1,311	3 0 0	3,933	4,771	...
	{ <i>Raweli</i> ...	641	1 0 0	6,411	5,074	...
	{ <i>Bhār</i> ...	13,917	0 10 0	8,698	8,380	...
Total ...		25,085	1 2 1	28,209	30,912	25,692

The above gives an increase of Rs. 2,407, or 8 per cent. The assessments actually announced amounted to Rs. 28,154, and were well received. The tract is a very poor one; but the assessment was and still is very light; and there is some very good land in the villages adjoining the Bet, and again in those next to the Upper Dhāia Circle.

Samrála :
Upper Dhāia
Circle.
Gordon
Walker, S. R.,
§ 283.

The Samrála Upper Dhāia Circle contain 170 villages with a total area of 126,324 acres, of which 107,750, or 84 per cent., are cultivated; 8,627 culturable or recently out of cultivation; and 9,947 Government property or unculturable waste. It stretches south from the Lower Dhāia in a plain of uniform surface, except where two belts of sand, each of about one mile in width, run across it from north-east to south-west. The soil varies from a stiff clay to a light sand, the latter being found in the neighbourhood of these belts, and the former in depressions. The prevailing soil is a good loam, generally of dark colour, friable and most fertile. The percentages of soils according to our present classification are—irrigated, 42; clay, 3; loam, 43; sand, 12.

Gordon
Walker, S. R.,
§ 285.

Of the revenue-paying area 80 per cent. belongs to Hindu Jats, $8\frac{1}{2}$ to Muhammadan Rájpúts, $2\frac{1}{2}$ to Muhammadan Gújars, and $2\frac{1}{2}$ to Muhammadan Jats. The Hindú Jats are a most industrious and thrifty class; and it is fortunate that the proportion of them is so large. The Muhammadan Rájpúts are notorious for their improvidence; and are the worst possible revenue-payers. At the Regular Settlement this was fully recognized, and allowance was made in the assessments of their villages; but such consideration has not had much effect on their condition. They are, as a class, very much involved in debt; their villages contribute most of the area in the returns of sale and mortgage. The returns show 1 per cent. of the total area sold since the Regular Settlement, but nearly three-fourths of this has gone to coparceners. The average nominal price realized is Rs. 35 an acre. The land mortgaged with possession of the mortgagee amounts to $4\frac{1}{2}$ per cent. of the whole, and of this nearly one-half is in the hands of members of the

village community. The whole area transferred to the money-lending class proper by sale and mortgage is thus about 2 per cent. The amount secured per acre on usufructuary mortgage is Rs. 27. The inference to be drawn from these figures is that only a small portion of the land has changed hands, and that very little of it has gone to the money-lending class. The ordinary Jat is most tenacious of his land, and the price paid shows how it is valued.

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III, C
Land
Revenue.

S a m ā l ā :
Upper Dhāia
Circle.

The actual condition of the tract agrees with the result of these statistics. The people are uncommonly well-to-do, except in some of the Rājput villages where the thriftless habits of the landowners are bringing them to ruin. But the money-lender has scarcely any hold at all on the Jats, nor is he ever likely to have more. There is a good deal of hard cash amongst them; and, if one of the number is in difficulties, he can always find some of his fellows to make an advance on the usufruct of a part of his land. There is of course a certain amount of floating debt; but this is no more than a couple of good harvests will clear off. If a money-lender has got a hold on the borrower he will insist on having the land and receiving a share of the produce; and it is a sure sign of the temporary nature of the debt when the land remains with the proprietor. There are not many external signs of prosperity such as one is led to expect from the experience of other Districts. The people are very fond of their money, and waste none of it on show. The houses are neat, but have seldom any pretensions. A well-to-do Jat has no horse and not more cattle than he absolutely requires. He dresses very plainly, and spends little on the clothes and food of his family. His great aim is to get some more land into his hands; and he will keep his savings till a chance occurs of investing them in a mortgage. The best evidence of the prosperity of the agricultural population is that they can always dispose of their surplus produce to whom they like, and when they like. In most houses will be found stocks of grain or cotton more than sufficient for the use of the household, and kept in the hopes of a rise of prices. The gur is bought up from them as fast as it is made. They have not even the trouble of taking their produce to market, for there is a keen competition between the traders, who go amongst the villages and buy on the spot. The Jats are careful to get a good price; and the margin of profit left to the trader is never excessive.

The new rates proposed by the Settlement Officer and the results of their

Soil.	Ares.	Rate.	Jama.	TOTAL.
		Rs. a.	Rs.	Rs.
Nai... ..	16,049	4 12	76,236	...
Simple well ...	23,701	3 8	1,00,765	...
Other irrigation	23	3 0	81	...
Rauwā ...	49,530	1 6	68,112	...
Dhār ...	13,316	0 14	11,678	2,66,876

application were as given in the margin. The assessment of the last year of the Regular Settlement, including nominal assessment of revenue-free grants, was Rs. 2,07,296; and the proposed assessment would have given an increase of Rs. 40,579,

or 24 per cent. The Lieutenant-Governor, in sanctioning these rates, requested the Financial Commissioner to impress upon the Settlement Officer the necessity for treating with care and leniency those villages in which, from the small size of the holdings, an increase was likely to be felt, and His Honor further considered that 20 per cent. should be the maximum increase to be taken in the circle. The actual results raised the assessment from Rs. 2,07,613 to Rs. 2,46,293, an increase of Rs. 38,650, or 19 per cent. This increase was somewhat under that directed; but it was found that there were several Muhammadan villages in which the Settlement Officer had to go very far below rates. With the exception of these villages the enhancement was evenly distributed over the tract, and the new assessments were well received.

CHAP.
III. C.Land-
Revenue.

Ludhiána;
Bet I Kachha
Circle,
Gordon
Walker, S. R.,
§ 240.

The first circle for consideration in the Ludhiána Tahsil is the *mand* or strip of land along the bank of the river; and in this have been included only the villages of which the greater part of the area is liable to annual inundation. The circle contains 15 villages with an area of 8,757 acres, of which only 2,677, or 30 per cent., are cultivated; 3,487, or 39 per cent., culturable; and 480, or 5 per cent., lately abandoned. The remainder, 26 per cent., is unculturable. The small proportion of cultivated area to culturable and barren is not to be wondered at in a tract like this. The unculturable is sand along or in the bed of the river, and the culturable is the ordinary new land found on its banks, covered with a growth of *pilchi* or of reeds. Most of this will eventually be cultivated, unless destroyed by the river. The land of this circle is nearly all liable to annual inundation; and people live in adjoining villages of the *pukka* Bet, and sometimes in a corner of their own, as the land is under water during most of the hot weather. The silt left by the overflow of the river is generally very fertilizing, and the land is really renewed annually. The soil is a clay-loam on a substratum of sand. When the deposit has attained a depth of nine inches to a foot, the plough can be worked in without bringing up the sand, and cultivation is possible. But good crops cannot be grown unless the sand is from one to three feet distant from the surface, the further the better.

Gordon
Walker, S. R.,
§§ 242 & 243.

The land is held by the various tribes, thus: Muhammadan Rájputs, 57 per cent.; Muhammadan Gujars, 10; Muhammadan Jats, 14; Hindú Lobáns and Banjárás; 16; others, 3. The Muhammadans are not well suited to the ups and downs of an alluvial circle, but they are fairly well-to-do. The Banjárás engage a good deal in trade, and do not depend entirely on cultivation. Of the total area less than one per cent. has been sold since the Regular Settlement, and 8 per cent. is now held in mortgage. The price in the case of sale is Rs. 40 an acre, and the mortgaged money per acre Rs. 17. The whole area mortgaged has gone to money-lenders; but it is made up almost entirely by one Rájput village, of which the whole land has been mortgaged. With the exception of this one village the circle is in good condition. The produce is excellent and the people keep out of debt, and are generally well-to-do. But they are of course liable to lose their land any year from the action of the river. The Regular Settlement gave a large reduction on the *jama* of the summary assessment, and was 20 per cent. under rates. The present assessment is very light.

Gordon
Walker, S. R.,
§ 245.

The marginal statement shows the rates sanctioned and their result as

Soil.	Area.	Rate.	Resulting assess-ment.	Half asset estimate.
	Rs.	Rs. a.	Rs.	Rs.
Irrigated ...	24	3 12	90	141
Dofasi ...	1,263	3 12	3,558	4,708
Ekfasi ...	1,370	1 12	2,397	2,858
Total ...	...	...	6,045	7,797

compared with the produce estimate. As in Samrála it was expected that the village assessments would fall short of the above total on account of new land favourably assessed; and, in the case of the land included in the *kachha chak*, or area liable to annual assessment, *dofasi*

rates of Rs. 2-10 and Rs. 1-10 were to be applied instead of the full rates. The assessment announced and reported amounted to Rs. 4,900, as against a total by rates of Rs. 5,089, there having been considerable changes in the area of the report, as in the case of Samrála; and the enhancement on the demand of the last year, Rs. 4,049, was 21 per cent.

Bet I Pakka comprises the rest of the villages of the Bet portion of Bhartgarh and Dahnawal parganas. It contains 58 villages with a total area of 32,048 acres, of which 21,337, or 66 per cent., are cultivated; 8,078, or 25 per cent., culturable or lately abandoned; and 2,733, or 9 per cent., barren waste. Part of the land of one or two villages is in the *mand* and subject to inundation, but with this exception the tract lies high, beyond the direct influence of the river. Towards the high bank, too, very few villages adjoin the Budha Nala, which runs for the most part through the Bet portion of the Lower Dhāna Circle. There are a good many small streams running across the tract, which fill in the rains, but seldom overflow their banks. The soil, like that of Bet lands generally, is a stiff dark clay-loam on a substratum of sand, very fertile when properly cultivated. The water level is near the surface, and there is always abundance of moisture. In places there is tendency to *kallar*; but this is not common, and land so affected is mostly uncultivated. Sand ridges occur, but the sand does not shift. The stratum of clay is shallow here and there and the sand appears on the surface; but, as a rule, the clay reaches to 5 or 6 feet below the surface. Irrigation is everywhere easy, water being found at a depth of 8 to 12 feet, and there is more of it than in Saurāla Bet. The proportion of irrigated land is 5 per cent. of the cultivated area of the whole circle; but it lies mostly in the villages to the west. In the eastern part, as in the Saurāla Bet, irrigation is not required, and superior or *dofails* cultivation is carried on in the unirrigated land.

CHAP.
III. C.Land
Revenue.Ludhiāna:
Bet I Pakka
Circle.
Gordon
Walker, S. R.,
§ 426.

Of the whole area 93 per cent. is held by Muhammadans, thus: Rājputs, 22; Gujars, 34; Jats, 19; Arkins, 7; others, Awāns and Sayyids principally, 11. The Hindūs, who hold 7 per cent., are mostly Lobānas. The Rājputs are bad husbandmen, and do not willingly cultivate their own land. The Jats and Gujars are more industrious and well-to-do. The condition of the tract is better than that of the Saurāla Bet, a result that may be attributed principally to the small area under sugarcane cultivation, for where cane is grown the cultivator is driven to the money-lender. There is no such eagerness here on the part of the money-lenders to make advances to the agriculturists; and the latter are more thrown on their own resources, and, as a rule, incur debt only when compelled to do so for a marriage, on account of a bad harvest, or for some such cause. They ordinarily live on the grain that they grow themselves. Some of the villages, such as Kariāna, Bahawal, &c., are very prosperous; and few are really much involved, though proprietors in most will be found in debt. It cannot, on the other hand, be said that there is a great deal of wealth in the circle. The wheat and cotton are mostly sold; and good prices are realized for vegetables, which are bought by traders from the city, and for straw sometimes. The proportion of the agricultural population who are well-to-do, and can dispose of their own surplus produce when they like, is considerable; but not nearly so large as in the Dhāna. Such money as may be saved is generally kept in hard cash or invested in land. There is no display of brass dishes, &c., for the Muhammadans do not use them; and only sufficient cattle are kept for the use of the household, except by the Gujars, who dispose of the milk and *ghi* produced by their buffaloes and cows.

Gordon
Walker, S. R.
§ 218.

Of the total area $1\frac{1}{2}$ per cent. has been sold since the Regular Settlement, and $6\frac{1}{2}$ per cent. is now in mortgage. Of the sales 33 per cent. are to agriculturists, and of the mortgages 50 per cent., so that the area transferred since the Regular Settlement to the money-lending classes is less than 5 per cent. on total area, and $6\frac{1}{2}$ per cent. on cultivation. The average price per acre is for sale Rs. 46 and for mortgage Rs. 34. There is a good deal of money owed on book accounts, as might be expected from the character of the people

Gordon
Walker, S. R.,
§ 218.

CHAP.
III. C.Land
Revenue.

for Muhammadans seldom get on without the assistance of the money-lender; but the debt of this sort is not nearly so great as in the Samrála Bet, nor does it press very hard.

Ludhiána:
Bet I Pakka
Circle,
Gordon
Walker, S. R.,
§ 253.

The rates sanctioned for this circle and the resulting assessments are shown in the margin. Some villages in this circle, too, contain new alluvial land which had to be assessed favourably; and the assessments announced gave a total of Rs. 41,519, being an enhancement of 20 per cent. on the demand of the last year (Rs. 34,207), and the <i>jama</i> given by rates for the year of announcement being Rs. 41,602.				
Soil.	Area.	Rate.		Half asset estimate.
		Rs. a.	Rs.	
Irrigated ...	1,118	3 12	4,192	0,061
Dofasls ...	7,016	2 8	17,540	21,468
Ekfals ...	13,103	1 7	18,836	22,704
Total ...	...	...	40,568	30,243

Ludhiána:
Bet II Circle
Gordon
Walker, S. R.,
§ 254.

Assessment Circle Bet II is the western part of the Ludhiána Bet, and includes nearly the whole of *pargana* Núrpur. It is about 12 miles in length and 4 in breadth, and contains 67 villages with a total area of 41,305 acres, of which 26,121, or 63 per cent., are cultivated. There has been a loss by diluvion since the Regular Settlement of 14 per cent. of the total area, and some villages have lost almost the whole of their land. A Kachha Circle was not separated off, because there is very little good *mand*. The soil of Bet II is for the most part much inferior to that of Bet I (Pakka), and the rainfall is considerably less. The Budha Nála is the boundary of the circle to the south, and joins the river just outside it, so that all the land on the north bank of this stream is included. This is in parts very inferior, being either unfit for cultivation, or yielding very poor crops, and that not every year. *Kallar* is more prevalent than in the eastern Bet, and barren patches are to be found in the best wheat fields, especially about Núrpur. As in Bet I irrigation is easy, water being at about the same depth. The proportion of irrigated land is 9 per cent. to the cultivation.

Gordon
Walker, S. R.,
§ 255.

The land is thus distributed amongst the agricultural classes: Muhammadan Gújars, 44 per cent.; Muhammadan Rájpúts, 10; Muhammadan Aráins, 10; Muhammadan Awáns, 11; Muhammadan Dogars, 10; Hindús, 4; others, 11. Gújars predominate as proprietors. The Aráins are very common as tenants, besides cultivating a large proportion as proprietors. The Awáns and Aráins are, as a rule, well-to-do, and so are the Gújars in the villages away from the river and near the city. The tract is for the most part in fairly good condition. The villages on the margin of the river, which belong mostly to Gújars, have lost a great deal of land, and the proprietors have become involved on this account. But there are a number of first-rate villages removed from the river with a great deal of irrigated land, belonging to all classes of proprietors. The people of these derive great benefit from the proximity of Ludhiána, where they have a ready market for their produce of all sorts, and whence they can obtain a plentiful supply of manure. The Regular Settlement gave a small reduction on the summary assessment. The revenue has been realized without any difficulty, except in one or two of the Gújar villages along the river, which have suffered most from its action. The returns show $3\frac{1}{2}$ per cent. of the total area (or $5\frac{1}{2}$ of the cultivated area) sold since Settlement, and $4\frac{1}{2}$ (or 7 of cultivation) held in mortgage now. The prices per acre are Rs. 37 for sale and Rs. 29 for mortgage, the price per rupee of Government demand being much the same as in Bet I. Of the land sold two-thirds has gone to agriculturists.

one-third of the mortgaged land is held by them. Thus the proportion transferred to outsiders is $4\frac{1}{2}$ of the total, or 6 per cent. of the mortgaged area.

The rates sanctioned and the resulting

Soil.	Area.	Rate.	Resulting assessment.	Half asset estimate.
		Rs. a.	Rs.	Rs.
ed ...	2,454	3 12	9,202	11,036
... 1,458	1 10	2,369	2,994	
... 22,209	1 4	27,761	29,428	
Total ..	...	...	39,332	43,458

assessments are given in the margin. When the assessment given by the rates came to be distributed over the villages of this circle it was found that, even after making allowance for the new alluvial lands, the rates gave higher *jamas* than could be taken; and those finally reported amounted to Rs. 35,535 as against a rate *jama* of Rs. 36,738, which was still an actual increase of 23 per cent. on the last year's demand of Rs. 28,288.

CHAP. III. C.

Land Revenue.

Ludhiána:
Bet II Circle.
Gordon
Walker, S. R.,
§ 260.

The Lower Dháia Circle of Ludhiána is a continuation of that of Samrála, and a detailed description of it is not necessary. It extends for the whole length of the Tahsil, and contains 78 villages with a total area of 78,604 a., of which 79 per cent. is cultivation. The Dháia portion is much larger than that of Samrála, because several fine villages have been included, and the percentage of irrigation and good soils is as follows: irrigated, $7\frac{1}{2}$; *kháir*, $62\frac{1}{2}$; while *bhúr* is only 30 per cent.

Ludhiána:
Lower Dháia
Circle,
Gordon
Walker, S. R.,
§§ 261 & 262.

The crops and husbandry of the Dháia portion are the same as in Samrála, while in the Bet lands they agree with those described for Pakka Bet Circles of Ludhiána. The land is divided thus between various agricultural tribes: Muhammadan Rájputs, 30 per cent.; Muhammadans Gújars, 9; Muhammadan Aráins, 4; Muhammadan Jats, 3; Muhammadan Awáns, 6; other Muhammadans, 6; Hindu Jats, 35; other tribes, 7. The Muhammadans hold the villages along the high bank, with land in Bet and Dháia; and the Hindús, those adjoining the river Dháia. Some of the large villages along the high bank belonging to Rájputs are in very bad condition. The lands of these (both Bet and Dháia) are not very good, and the cultivation poor; but the assessment is very light, and it is entirely owing to the thriftless habits of the proprietors that they are in such a state. The Hindu Jat, Awán and Aráin lands are all well conditioned, and there is little complaint of debt in most of them. But the tract does not enjoy many natural advantages, and is, as a whole, the worst off in the Tahsil. The assessment of the Regular Settlement is a considerable increase on that of the Summary Settlement; but it was made without trouble, except in one or two villages where the *lambardárs* were themselves in difficulties. On the whole, though some of the Dháia lands are very inferior, the condition of the circle is not really bad. Of the total 23 per cent. has been sold since the Regular Settlement, but three-fourths of this has gone to agriculturists, while $7\frac{1}{2}$ per cent. is now held in mortgage, half of it by the money-lending classes. The prices realized are Rs. 5 an acre on sale and Rs. 23 on mortgage. The land sold and mortgaged is mostly in the Dháia. In the returns are included two whole villages sold and one mortgaged, and this has run up the area. There is a great deal of book debt, and the Rájput and Gújar villages more especially large sums. Land fetches a very good price.

CHAP.
III, C.
Land
Revenue.
Ludhiána :
Lower Dháia
Circle.

The rates sanctioned and the resulting assessments are shown in the marginal statement. The Settlement Officer was directed in the orders sanc-

	Soil.	Area.	Rate.		Resulting jama.	Half assets estimate.
			Rs. a.	Rs		Rs.
Dháia : Bek.	Irrigated ...	1,439	3 12	5,396	6,874	
	Dofasli ...	2,675	2 4	6,018	7,075	
	Ekfasi ...	6,530	1 4	8,162	7,894	
	Níá cháhí ...	2,444	3 8	8,554	11,256	
	Kháli cháhí ...	1,169	2 8	2,922	3,380	
	Rausli ...	29,933	1 2	33,074	30,454	
	Bhúr ...	14,509	0 12	10,882	9,612	
	Total ...	...	1 4	75,608	76,546	

tioning the rates to go above them and to take up to a 10 per cent. enhancement if it appeared prudent to do so. No difficulty was experienced in taking a total assessment of Rs. 80,100 as against an assessment by rates of Rs. 79,341⁽¹⁾; an enhancement of 10 per cent. on the last year's jama of Rs. 71,404.

Ludhiána :
Upper Dháia
Circle.
Gordon
Walker, S. R.,
§ 265.

The Upper Dháia Circle contains 112 villages with a total area of 108,145 acres, of which 95,135, or 88 per cent., are cultivated. It is the central portion of the Tahsil, stretching right across it. The greatest length from east to west is 22 miles, and the breadth varies from 2 to 12. The tract does not differ much in character from the Samrála Upper Dháia. The soil is generally somewhat lighter, and the surface cut up more irregularly by sand ridges; but stretches of as good loam as any in Samrála occur, and the proportion of actually inferior soil is not quite so great. The water level lies at about the same depth (40 feet), and irrigation is quite as easy. The proportion of irrigation is less here than in Samrála (22 as against 42 per cent.), and there is not so much high cultivation. But the unirrigated lands at all events are equal to those of Samrála, perhaps even better adapted to dry cultivation. The proportion of irrigation, *rausli* and *bhúr* are—irrigated, 22 per cent.; *rausli*, 63; *bhúr*, 17.

Agricultural
tribes and
tenures.
Gordon
Walker, S. R.,
§ 266.

The proportions of land held by the various agricultural tribes are—Hindu Jats, 86 per cent.; other Hindús, 8; Muhammadan Jats, 3; others, 3. Of the Hindu Jats the Garewál *gót* hold 26 per cent. of the whole area of the circle, the rest being divided between the Gil, Sekhon, Dhillon and other *gôts*. The Garewáls are probably not much inferior as cultivators to the others, but more given to extravagance. Most of the land of the circle therefore belongs to the best class of agriculturists. The cultivating percentages are—by proprietors cultivating their own land, 76; by occupancy tenants, 4; by tenants-at-will, 20. The land under tenants-at-will is thus made up by mortgagors cultivating their own land, 2½; by proprietors of other land, 9½; by tenants who have no proprietary or occupancy rights, 8.

Gordon
Walker, S. R.,
§ 267.

Of the total area 2 per cent. has been sold to agriculturists since the Regular Settlement, most of it (¾ths) within the village; and only one-half per cent. has gone to money-lenders. The proportion of area mortgaged is 4 per cent. to money-lenders, and of this about one-third is without possession of the mortgagee. The total transfers amount to 2½ per cent. sold since Regular Settlement and 8 per cent. now in mortgage. In such a large circle it might be expected that the condition of all villages would not be alike. Some are weak, either on account of inferior soil, or because the people have got into debt in bad years and have not been able to extricate themselves. One or two villages were disorganized in the Summary Settlement and had their land transferred; but the tenacity with which it has been held by the purchasers, and the constant attempts of the original owners to recover it, show how much

(1) The difference between this amount and the figures of the above statement is due to subsequent transfers of villages.

valued. The great majority of the villages are strong communities, per-
y self-dependent. The proprietors seldom owe more money than they
d pay off with a slight effort; and they are able to dispose of their surplus
duce themselves in Ludhiāna, and watch the market quite as keenly as the
nary trader does. The dwellings present generally an appearance of
perity, and there is more display of it than in Samrāla. Good houses,
d cattle, brass dishes, jewelry are the signs of wealth to be looked for, and
are generally to be found. Most houses have a store of grain, the pro-
e of one harvest being kept till the next one is secure, unless very high
es tempt it out. Large sums of money are spent on marriages and funerals,
avagance of this sort being greatly on the increase. Altogether there are
mistakable signs that the tract has thriven under the former assessment,
h gave a slight reduction in the villages that had been summarily assessed
has been collected without any trouble at all.

CHAP.
III. C.Land
Revenue.Agricultural
tribes and
tenures.

Soil.	Area.	Rate.	Resulting jama.	Half asset estimate.
		Rs. n.	Rs.	Rs.
chāhi ...	12,437	4 8	56,166	65,715
is chāhi...	8,170	3 4	26,952	30,442
ar a n d	60,196	1 6	82,770	95,158
uāli.	...	...	...	...
...	14,332	0 14	12,541	12,469
total ..	...	...	1,78,429	2,00,784

The marginal statement gives the rates finally adopted for this circle and their results. The assessments announced amounted to Rs. 1,70,693, the result of the rates after such alteration in the limits of the circle as it was necessary to make, being Rs. 1,71,212, and the increase 17 per cent. on the previous demand.⁽¹⁾

Pawādh Circle contains 39 villages with a total area of 34,972 acres, which 27,332, or 78 per cent., are cultivated, and 5,867, or 16 per cent., are un-
cultivated or recently abandoned. It embraces the upper part of *pargana*
Malaudh, and is held in *jagir* by the Sardars of Malaudh, with the exception of
one or four villages. There are two outlying villages attached to the circle.
Pawādh does not materially differ from the Upper Dhāia, except that the
soil is generally harder, containing more clay, and better adapted to irrigated
than to unirrigated cultivation. There are one or two sand drifts and lighter
soils in their neighbourhood, but a stiff loam of dark colour predominates.
The water level is closer to the surface, being generally at a depth of about
10 feet. Irrigation from wells covers 29 per cent. of the cultivation. The
average population per square mile of cultivation (630) is much higher than
in any other circle of the Tahsil, and only a little lower than that in Upper
Dhāia Samrāla.

Ludhiāna:
Pawādh
Circle.

Of the total area 94 per cent. belongs to Hindu Jats of the Bhandar and
miscellaneous *gōts*. They are a most industrious and thrifty race, and no
other tract can show such a large proportion of good cultivators. Even amongst
the people of the Pawādh are noted for their industry. Proprietors culti-
vate 82, occupancy tenants 2, and tenants-at-will 16 per cent. of the area.

Gordon
Walker, S. R.,
SS 272 & 273.

The returns show that of the whole area 1½ per cent. has been sold since
Regular Settlement, while 7 per cent. is now held in mortgage. About
one-fifth of the sales have been to other members of the village community and
about a third to non-agriculturists. About a quarter of the mortgages are
without possession of the mortgagee, while the whole of these and about half
of the mortgages with possession are to money-lenders. The people have by

(1) See footnote to last page. An interchange of villages between these two circles was
found necessary.

CHAP.
III. C.Land
Revenue.Ludhiāna :
P a w ā d h
Circle

their thrift and industry attained a condition of great prosperity, and the villages are almost without exception held by strong independent communities. In fact there is no village that can be said to be badly off, while some are notorious as containing great wealth. The proprietors dispose of their produce either to traders on the spot or take it to Ludhiāna, and there is not much debt of any sort. The villages were not assessed in the Summary Settlement, but Section 10 of Mr. Barnes' Review gives the marginal details for the whole *jāgir*, that is this and the Jangal Circle.

The *jāgirdārs* took in grain and in cash, and their estimate was naturally exaggerated, though not very much; and there is no doubt that they took the equivalent of nearly half as much again as the Regular Settlement assessment. The rates at which they made their collections were little, if anything, under proprietors' rates, and the Regular Settlement assessment gave a reduction of nearly two-fifths on these.

Gordon
Walker, S.R.,
§ 275.

Soil.	Area.	Rnte.	Resulting assessment.	Half asset estimate.
			Rs. a.	Rs.
<i>Nāli chāhi</i> ...	6,640	4 2	27,427	28,879
<i>Khāli chāhi</i> ...	1,341	3 0	4,023	4,145
<i>Rawli and Dāhār</i> ...	16,228	1 4	20,285	21,776
<i>Bhār</i> ...	2,114	0 13	2,530	2,577
Total ...	...	..	54,265	57,377

In the margin is a statement of the sanctioned rates and the results. The assessments actually announced amounted to Rs. 54,860, an enhancement of 22 per cent.

Ludhiāna :
Tihāra Circle.
Gordon
Walker, S.R.,
§ 276.

The Tihāra Circle contains 62 villages with a total area of 66,112 acres, of which 59,167, or 90 per cent. are cultivated. It is the south-west corner of the upper part of the Tahsil, and comprises the whole of *pargana* Pakhowil, and some villages of Ghungrāna. The natural features of the circle do not differ very much from those of Upper Dhāia. The soil is somewhat lighter, and although the water-level is nearer to the surface (about 35 feet generally), irrigation is not so common, only 15 per cent. of the cultivation being irrigated. Of the unirrigated area 78 per cent. is good soil (that is *dākha* or *ausli*) and 22 *bhār* or sand. There is no proper record of the rainfall; but it may be taken as two or three inches less than that of the last two circles. The present density of the population is 493 to the square mile of cultivation.

Gordon
Walker, S.R.,
§§ 278 & 279.

Of the land of the circle 84 per cent. is cultivated by proprietors, 2 by occupancy tenants, and 14 by tenants-at-will. Hindu Jats own 78 per cent. of the area; and there are one or two Rājput villages, this tribe having 9 per cent. of the whole land. The principal *gōts* of Hindu Jats are Garewal 13, Dhāliwal 10 and Bhandar 4 per cent. The Rājputs of the circle are perhaps worse than their class generally, more thriftless and worse cultivators. Most of the villages are in very good condition, being in the hands of large and strong communities. The Rājputs are in debt; but the Jats are well-to-do, and, as a rule, independent of the money-lender. A succession of good harvests and the high prices now realized for the inferior grains grown in unirrigated land have brought a great deal of wealth into the circle, and in every village some of the proprietors are engaged in trade and own carts or camels which they ply for hire. Numbers too are in the service of our Government or of the Native States about. The houses are well built and comfortable, and generally contain good stores of grain and cash. It was not found necessary to give much reduction of assessment in the Regular Settlement (about 3 per cent.); and the present *jama* has been collected without any difficulty. Of the total area three-quarters per cent. is shown as sold since Regular Settlement, and of this most has gone to agriculturists. The registration returns, which

up to date, give a much larger area, amounting to 14 per cent. of the whole. The area now held in mortgage is 41 per cent. with possession of 22 per cent. and one per cent. without possession. Of the former about one-third is to outsiders and two-thirds to agriculturists. The price of land sold is Rs. 72, while the average money secured on mortgage with possession is Rs. 37. The price per rupee of Government revenue is Rs. 50 and for mortgage Rs. 26. The price realized for land in this circle is by the returns higher than in any other, and there can be no doubt that this is the sort of land that most attractions to an investor.

Soil.	Area.	Rate.	Resulting assessment.	Half next estimate.
		Rs. a.	Rs.	Rs.
of Bt ...	5,947	1 0	23,788	23,602
of Bt ...	3,310	2 12	9,162	10,137
of Bt ...	32,117	1 1	84,851	48,745
of Bt ...	11,213	0 12	7,897	8,790
Total ...	...	...	89,553	97,274

In the margin is a statement of the revenue rates sanctioned for this circle, with the results on the figures of the Assessment Report. The assessments announced amounted to Rs. 95,998, the jama by rates being, after the transfer of two or three villages from the Upper Dhām Circle, Rs. 96,073, and the enhancement to 20 per cent.

CHAP.
III, C.

Land
Revenue.

Ludhiān :
Tibāra Circle.

Gordon
Walker, S. R.,
§ 281.

The Jungal Circle contains 29 villages with a total area of 69,026 acres, of which 59,208, or 85 per cent., are cultivated, and 7,479, or 11 per cent. are uncultivated. The villages are all held in *jāgir* by the Malandh family, and lie to the south of the Jagrān Tahsil in detached groups surrounded by Nābha and Kālā territory. The distance from Khāhī, the most northern village, to Jini Chohar, the most southern, is nearly 40 miles. The latter is more than half way from the boundary of Jagrān Tahsil to that of the Ferozepore District. The principal groups are those of Sahma and Dhapāl, which are adjacent and between them contain 21 villages. Sahma may be taken as the centre of the tract, and it is 24 miles from the nearest point of Tibāra Circle. The villages are very large, averaging 2,300 acres of total area; and the sites are at great distances from each other. This, with the uneven character of the face and the absence of irrigation, gives the country rather a wild appearance, although there is really little more waste land than in any part of the District. In places, great ridges of sand occur, but they are not common; and the soil is generally a good loam, sometimes with a considerable mixture of clay. The returns give the proportion of *bhār* or sand to good soil as 13 : 87. There is little irrigation in the first two villages of the circle; and there was some only in a village of the Sahma group, but the latter has been given up as unprofitable. Water is found at a depth of 75 to 150 feet; and is with considerable difficulty raised in the wells round the village sites which are used for drinking purposes.

Ludhiān :
Jungal Circle.
Gordon
Walker, S. R.,
§ 282.

Of the cultivated area only 8 per cent. is held by tenants, who mostly pay kind. Hindu Jats hold 86, and other Hindūs 9 per cent. of the area. The people of the Jungal villages are a very fine race. They have little labour to do in the fields, and spend their spare time profitably in moving about and picking up what they can by trade, while a great many of them take service in the army. No part of the district has such a reputation for prosperity as this circle. The people of the more highly cultivated parts are never weary of pointing out the enormous profits the Jungal zamindārs are making and what an instance of land there is, and there can be no doubt that a succession of good seasons, and the great demand for the inferior grains, which are the principal staples, together with the trading habits of the people, have raised the general condition of the tract within the last ten or fifteen years much more, comparatively, than that of any other. There is every sign of prosperity

Gordon
Walker, S. R.,
§§ 281 & 285.

CHAP.
III. C.
—
Land
Revenue.
Ludhiāna:
P a w ā d h
Circle

their thrift and industry attained a condition of great prosperity, and the villages are almost without exception held by strong independent communities. In fact there is no village that can be said to be badly off, while some are notorious as containing great wealth. The proprietors dispose of their produce either to traders on the spot or take it to Ludhiāna, and there is not much debt of any sort. The villages were not assessed in the Summary Settlement, but Section 10 of Mr. Barnes' Regulation gives the marginal details for the whole *jāgīr*, that is this and the Jangal Circle.

Jāgīrdārs estimate of their collections . Rs. 1,15,938
Regular Settlement assessment .. 74,950

The *jāgīrdārs* took in grain and in cash, and their estimate was naturally exaggerated, though not very much; and there is no doubt that they took the equivalent of nearly half as much again as the Regular Settlement assessment. The rates at which they made their collections were little, if anything, under proprietors' rates, and the Regular Settlement assessment gave a reduction of nearly two-fifths on these.

Gordon
Walker, S.R.,
§ 275.

Soil.	Area.	Rate.	Resulting assessment.	Half asset estimate.
			Rs. a.	Rs.
Nidī chāhī ...	6,549	4 2	27,427	28,879
Khālīs chāhī ...	1,341	3 0	4,023	4,145
Rausī and Dākhar ...	16,228	1 4	20,285	21,776
Bhūr ...	3,114	0 13	2,580	2,577
Total ...	...	...	54,265	57,377

In the margin is a statement of the sanctioned rates and the results. The assessments actually announced amounted to Rs. 54,360, an enhancement of 22 per cent.

Ludhiāna:
Tihāra Circle.
Gordon
Walker, S.R.,
§ 276.

The Tihāra Circle contains 62 villages with a total area of 66,112 acres, of which 59,167, or 90 per cent. are cultivated. It is the south-west corner of the upper part of the Tahsil, and comprises the whole of *pargana* Pakhowāl, and some villages of Ghungrāna. The natural features of the circle do not differ very much from those of Upper Dhāia. The soil is somewhat lighter, and although the water-level is nearer to the surface (about 35 feet generally), irrigation is not so common, only 15 per cent. of the cultivation being irrigated. Of the unirrigated area 78 per cent. is good soil (that is *dākha* or *ausī*) and 22 *bhūr* or sand. There is no proper record of the rainfall; but it may be taken as two or three inches less than that of the last two circles. The present density of the population is 493 to the square mile of cultivation.

Gordon
Walker, S.R.,
§§ 278 & 279.

Of the land of the circle 84 per cent. is cultivated by proprietors, 2 by occupancy tenants, and 14 by tenants-at-will. Hindu Jats own 78 per cent. of the area; and there are one or two Rājput villages, this tribe having 9 per cent. of the whole land. The principal *gōts* of Hindu Jats are Garewāl 13, Dhāliwāl 10 and Bhandar 4 per cent. The Rājputs of the circle are perhaps worse than their class generally, more thriftless and worse cultivators. Most of the villages are in very good condition, being in the hands of large and strong communities. The Rājputs are in debt; but the Jats are well-to-do, and, as a rule, independent of the money-lender. A succession of good harvests and the high prices now realized for the inferior grains grown in unirrigated land have brought a great deal of wealth into the circle, and in every village some of the proprietors are engaged in trade and own carts or camels which they ply for hire. Numbers too are in the service of our Government or of the Native States about. The houses are well built and comfortable, and generally contain good stores of grain and cash. It was not found necessary to give much reduction of assessment in the Regular Settlement (about 3 per cent.); and the present *jama* has been collected without any difficulty. Of the total area three-quarters per cent. is shown as sold since Regular Settlement, and of this most has gone to agriculturists. The registration returns, which

CHAP.
III, G.Land
Revenue.Ludhiāna:
Jangal Circle.

in the circle. The houses are large and comfortable, the cattle superior to those of any other parts, and a large proportion of the proprietors own carts or camels with which they go all over the country, disposing of their own grain or carrying for hire. It is for this purpose that such high class cattle are kept, for inferior ones would do for agriculture. Perhaps the way in which money is now spent on marriage and other celebrations is the best proof of the profits made by cultivation. It is not uncommon for a Jat of these parts to spend Rs. 500 to Rs. 1,000 on such an occasion, and cases will be found where Rs. 1,500 had been wasted in this manner by proprietors of ordinary means. Of course this is extravagance and often leads to debt, but still it betokens the presence of wealth.

The area returned as sold since the Regular Settlement is very small (about one-third per cent.). The area mortgaged is 10 per cent. of the whole area, but of the 6 per cent. is to agriculturists of the village and $2\frac{1}{2}$ to non-agriculturists, while $8\frac{1}{2}$ per cent. is mortgaged with possession of mortgagee and $1\frac{1}{2}$ per cent. without possession. The latter is all to money-lenders. It has elsewhere been remarked that land was often mortgaged where there was no real necessity, and this is the case with the greater part of the mortgages in this circle to fellow-sharers of the village. The mortgage is sometimes merely a form of tenure, the proprietor being unwilling or unable to cultivate himself, and the mortgagee paying down a lump sum for the right of cultivation, which he retains till the money is repaid. The price of the land sold averages Rs. 88 an acre, or Rs. 79 per rupee of Government revenue, but the area on which the average is calculated is small. The average per acre of mortgage money is Rs. 80 or Rs. 60 per rupee of the Government demand. These prices are, comparatively with the revenue demand, higher than in any other circle, and absolutely higher than in most. The people have been able to tide over any failures of harvest that have occurred during the currency of the Regular Settlement, and to pay their revenue punctually in the worst years. This they do from their stores of grain; for experience has taught them foresight to an extent that is not required in more favoured tracts, and in the possession of most proprietors will be found sufficient grain for at the very least a year's food. The amount stored at any time will depend on the state of the market, for the people can always wait for favourable prices; but it is never reduced below this until the next harvest is insured, which may be before it is cut. The failure of a single harvest, though it may cripple the resources of the tract temporarily, can have no permanent effect. The failure of two harvests, that is a kharif and rabi in succession, would be more severely felt. The first result would be a great loss of cattle, many either dying or being sold for next to nothing, and this is what actually happened in the droughts of 1862 and 1868. Besides suffering a great loss of cattle, many of the people would have after a time to incur debt for their own living. Since 1868 there has been a succession of good seasons, very few having been below the average; and this with high prices has not only removed the traces of previous bad years, but has raised the circle to its present state of prosperity.

The rates sanctioned for this circle and their results are shown in the

Soil.	Area.	Rates.	Resulting assessment.	Half asset estimate.
		Rs. a.	Rs.	Rs.
Irrigated ...	91	1 6	125	401
Rausi ...	52,314	0 11	35,066	47,705
Bhar ...	6,803	0 8	3,401	4,450
Total ...	...	...	39,492	52,565

amounted to Rs. 38,265, gave this proportion,

margin. These rates gave an increase of about 39 per cent.; but the actual enhancement was restricted to 33 per cent. on the former *jama*, and the assessments actually announced, which

The Bet Circle of Jagrāon contains 20 villages with a total area of 15,998 acres, of which 9,924 acres or 62 per cent. are cultivated; 4,239 or 26 per cent., barren waste; and the remaining 12 culturable or recently thrown out of cultivation. To the east, for about 6 miles, the river runs at some distance from the high bank; and between them lies a tract, 3 or 4 miles wide, similar to the Ludhiāna Bet, having some land annually inundated, and the rest beyond the direct action of the river (*kachcha* or *mund* and *pakka*). From Bhundri westward the Dhāia and river are only about a mile apart, and the floods reach almost right up to the former, while the villages are large, and their lands stretch from the river several miles south of the high bank. There are none of these entirely in the Bet, and a few have been thrown into the circle, although they have Dhāia lands also. In the western villages there is very little *pakka* Bet land. The Budha Nāla runs through the eastern part of the Circle, and joins the river a mile to the west of Bhundri. Its banks are high, and it does no harm to the land, which is cultivated right up to them.

The landowners belong to the various tribes in the following proportions: Gújar, 39 per cent.; Rájpút, 28; Aráin, 15; other Muhammadans, 8; Hindu Jats, 7; others, 3. Of the whole cultivation 31 per cent. is by tenants and 69 by proprietors. The land under tenants is thus divided: held with rights of occupancy, 7 per cent.; cultivated by tenants who have rights of occupancy or ownership in other land, 11 per cent.; cultivated by tenants who have no such rights, 18 per cent. A large proportion of the land is in the hands of Rájpúts and Gújars; and, as in the Bet tracts of the other tahsils, there is a good deal of debt, incurred principally from want of thrift; but there are great many well-to-do families in all three tribes—Rájpúts, Gújars, Aráins; and some of the villages are in very good condition. The land just over the high bank is the poorest in the Tahsil; and most of the Dhāia villages have also land exposed to the direct action of the river, and therefore not always to be relied on. Some have suffered a good deal by loss of land, and this is a sure cause of debt; but on the whole the circle may be said to be in a fairly good condition. The *patwāris'* papers show 1½ per cent. sold since Regular Settlement, and 10 per cent. (of the total area) as now held in mortgage with possession of the mortgagees. The proportion mortgaged to money-lenders is small (2 per cent. of the whole area). Nearly half of the area shown as mortgaged to agriculturists of other villages is in one single village.

The revenue rates sanctioned for this circle and the estimated results of

Scil.	Area.	Rate.	Resulting jama.	Half asset estimate.
Dhāia, Bet.	Irrigated ...	287	8 12	1,076
	Dofasli ...	2,263	2 0	4,526
	Ekasali ...	2,586	1 4	4,483
	Chāhi ...	91	3 0	273
	Rasali ...	259	1 0	259
	Bhār ...	2,438	0 10	2,149
Total ...		...	12,766	14,824

their application are shown in the margin. As in other Bet Circles the area to which the rates were actually applied differed from that in the Assessment Report, and the total of the village assessments announced was Rs. 11,364 (the rate *jama* being Rs. 11,314), or an increase of 5 per cent.

CHAP. III C.

Land Revenue.

Jagrāon:
Bet Circle.
Gordon
Walker, S. R.,
§ 288.

Gordon
Walker, S. R.,
§ 290.

Gordon
Walker, S. R.,
§ 293.

The Lower Dhāia of Jagrāon resembles that of the other two Tahsils. It consists in the first place of villages along the high bank, with some good Bet land, irrigated and unirrigated. Some of the villages in the western part run right down to the river and have Bet land, both inundated and beyond the reach of the floods, besides Dhāia land. The circle is about 14 miles from east to west and 8 from north to south. It contains 57 villages with a total area of 71,966 acres, or 12 square miles, of which 89 per cent.

Jagrāon:
Lower Dhāia
Circle.
Gordon
Walker, S. R.,
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**CHAP.
III. C.****Land
Revenue.**

Jagrón :
Lower Dháia
Circle.
Gordon
Walker, S. R.,
§§ 295 & 296.

is cultivation. The village sites are generally just on the ridge, and the soil for two or three miles south of them is very light and poor. The surface is uneven in places, and the sand is shifted about by the strong winds from the south east. The crops and husbandry are much the same as those described for the corresponding circles of the other Tahsils.

The ownership is thus divided amongst the various agricultural tribes : Hindu Jats, 70 ; Muhammadan Rájputs, 5 ; Muhammadan Gájars, 4 ; Muhammadan Aráins, 11 ; and others, 10 per cent. The Muhammadans hold the villages along the high bank and nearly all the Bet land ; the Jats, those further south. The cultivation is in the following proportion : by proprietors, 79 per cent. ; cultivated with rights of occupancy, 8 per cent. ; cultivated by proprietors of occupancy tenants of other land, 8 per cent. ; by tenants with no proprietary or occupancy rights, 5 per cent. The Circle has not many natural advantages, for the soil is mostly poor and incapable of yielding very much ; but some of the Jat villages adjoining the Upper Dháia are more favourably situated, and have good irrigated and unirrigated as well as poor lands. These are the best villages in the Circle, and in them the people are very well-to-do. In a few the proprietors are able to go in for a little trade ; and the village sites present an appearance of prosperity—carts, good cattle, and some elaboration of the dwellings being the principal signs. Some few Jat families have taken to money-lending. The villages adjoining the high bank are not at all well-off, both Jat or Muhammadan, and complaints are very generally made. On the whole the Circle is not in such good condition as would have justified much enhancement of the former assessment, but, on the other hand, there is nothing to show over assessment, for the demand was admittedly light. It is only of the poverty of the soil that the people complain. Of the total area of the Circle the Appendices to the Settlement Report show one per cent. as sold since Regular Settlement, and 10 per cent. as now held in mortgage. In both cases only about one-third of the land has gone into the hands of money-lenders ; and most of the sales have been to members of the village community. The price realized is Rs. 40 an acre, or Rs. 89 per rupee of Government demand ; and the amount secured per acre on mortgage with possession, Rs. 29, or Rs. 28 per rupee of the demand. Those prices are higher than one would have expected from the nature of the soil.

Gordon
Walker, S. R.,
298.

	Soil.	Area.	Rate.	Result- ing jama.		Half asset estimate.
				Rs. s.	Rs.	Rs.
<i>Dháia.</i>	<i>Cháhi</i> ..	1,007	8 12	4,114	6,073	
	<i>Dafasli</i> ...	2,125	1 10	3,453	8,679	
	<i>Ekfostli</i> ...	2,157	1 4	2,696	2,258	
	<i>Núf cháhi</i> .	2,814	3 8	9,840	11,260	
	<i>Kháti cháhi</i>	347	2 8	695	935	
	<i>Rausli</i> ...	10,189	1 3	11,463	10,067	
	<i>Dhér</i> ...	41,936	0 12	33,702	92,157	
	Total ...	63,665	...	66,145	66,299	

The revenue rates sanctioned are shown in the margin. The village assessments actually announced amounted to Rs. 67,012, or an increase of 7 per cent. on the previous demand, the *jama* by rates being Rs. 65,146. In the orders sanctioning the rates it had been indicated that, if possible, an enhancement somewhat over rates should be taken.

Jagrón :
Upper Dháia
Circle.
Gordon
Walker, S. R.,
§ 299.

The Upper Dháia Circle of Jagrón comprises the remaining villages of the Tahsil, 98 in number, with an area of 175,945 acres, or 275 square miles. The Circle varies in width (east to west) from 15 to 20 miles, and is about 18 miles from north to south. The Sirhind canal runs across the whole width. Of the total area 156,424 acres, or 89 per cent., are cultivated, and 11,364 (6 per cent.) culturable or fallow, the remaining 5 per cent. being barren waste or Government property. The soil varies a good deal, being in places a stiff loam which requires a good deal of moisture. Sand drifts occur throughout the Circle, and in their neighbourhood the land is somewhat

inferior; but the prevailing soil is a good light loam (*rausli*) easily worked and very fertile. There are few villages that have not half of their land of this sort; and, even when the rainfall is short, sowing is possible in some of the land. The percentages of good and bad soils are: *rausli* and *dakhar*, 83 per cent.; *bhūr*, 17. Of the cultivated area 8 per cent is irrigated from wells. This land lies mostly in the eastern and northern villages, which are generally smaller and more populous. In the south-western villages the holdings are much larger, and irrigation is not required, while the water, too, is at a greater depth, being upwards of 50 feet from the surface at Hatur, and only about 35 in villages adjoining the Lower Dhāia.

CHAP.
III. C.Land
Revenue.Jagrāon :
Upper Dhāia
Circle.

The land is thus held by the various tribes in ownership: Hindu Jats, 72 per cent.; other Hindūs, 6; Muhammadan Rājputs, 8; Muhammadan Gújars, 6; Muhammadan Aráíns, 4; others, 4. The principal *gôts* of Hindu Jats are the Sidhus, Dhāliwáls and Gíls. The "other Hindūs" are Kharís, &c, one or two families of the shop-keeping class having acquired proprietary rights here and there before the Regular Settlement. There are also some Hindu *kamíns* (Chamárs, &c.) who have proprietary rights in a few villages. The Rājputs hold several large villages, or parts of villages (Hilwára, Talwandi, &c.). The Gújars and Aráíns hold land about Jagrāon, one or two of the *Aquárs* or subdivisions of the land attached to the town belonging to them. There are also two or three small *Hárni* villages, and the family of Maulavi Rajab Ali own a good deal of land. Of the whole cultivation 78 per cent. is by proprietors and 22 per cent. by tenants, made up thus: cultivated with rights of occupancy, 5; cultivated without such rights, but by tenants who are proprietors or occupancy tenants, 11; by tenants without rights in any land, 6. The Hindu Jats of the circle are as a class very well off. Their villages are all fine large ones, in the hands of strong communities; but the members of these are not all equally well-to-do. Most have thriven, but a few will be found to be in difficulties, and there is a good deal of extravagance due to the influx of wealth which often results in debt. The Jat proprietors have fully participated in the profits due to the great rise in price of the inferior grains; and they have developed more expensive tastes, dressing well, keeping lots of brass dishes, and their women having a great deal of jewelry. The cattle, too, are of a superior class; and most villages have a good many carts and camels that are worked for hire or take the owners' grain to Ludhiana. Large sums are spent on marriage and funeral celebrations, and old men say these expenses have increased threefold; while litigation is a luxury that most of the people indulge in, and will often be found to be the cause of debt. The famines of Sambat 1917 (A.D 1862) and Sambat 1925 (1868) have left their traces in debt, which in many cases has never been shaken off; but the Jat population may safely be said to have thriven under our rule, and to be now in a state of considerable prosperity. Where one of them has got into difficulties and has to mortgage his land, a fellow Jat will always be found able and ready to advance the money; and they could get on very well without the assistance of the money-lending classes, and do so in a great measure. Few of them are unable to dispose of their grain at the market price; and they are generally able to take it direct to Ludhiana and sell it there. Most of them retain a stock of grain which would be sufficient for two or three years' consumption, and they can tide over indifferent harvests without much loss. During the last ten years a great deal of hard cash has found its way into their hands, and few of them would now have to borrow for the payment of revenue in the worst of years. The Muhammadan villages are not so well off. Except the Raikot family, which holds a large area, the Rājputs are all in difficulties, and that although special allowance was made for them in the Regular Settlement. The Aráíns and Gújars, too, are badly off. The

Gordon
Walker, S. R.,
§§301 & 302.

CHAP.
III, C.Land
Revenue.Jagrāon:
Upper Dhāia
Circle.

returns show 3 per cent. of the whole area as sold since Regular Settlement, and 12 per cent. now held in mortgage, most of it with possession. Of the sales three-fourths are to members of the agricultural community and two-thirds of the mortgages with possession are to them. Of the area sold nearly one third is that of one village bought at the time of Regular Settlement by the Raekot family. The average price is smaller than in the Lower Dhāia, as the inclusion of the village mentioned above has lowered it. The average mortgage money per acre is Rs. 35, or 33 times the Government demand.

Gordon
Walker, S. R.,
§ 304.

Soil.	Area.	Rate.	Resulting assess-ment,		Half asset estimate.
			Rs. a.	Rs.	Rs.
Nidī chūhi ...	8,948	3 12		33,555	37,373
Khālī chūhi ...	3,073	2 8		7,582	8,456
Ravēl and dākhar ...	119,495	1 3		1,41,900	1,52,784
Bhūr ...	24,908	0 12		18,581	20,817
Total ...	...	...		2,01,818	2,19,430

The revenue rates sanctioned for this Circle with the results are shown in the margin. The village assessments announced and reported amounted to Rs. 2,01,415, an increase of 20 per cent. on the previous demand.

General re-
sult of the
Revised As-
sessment for
the whole
District.Gordon
Walker, S. R.,
§ 305.

In the calculations of assessment all agricultural land has been included whether liable to assessment or not, as it is a cause of great confusion to treat land as a separate class merely because it has been exempted from the payment

Taluk.	REVENUE (Khalea and Jagir).			
	Former.	New.	Increase with per-centage.	Rate of new assessment on cultivation.
	Rs.	Rs.	Rs.	Rs. a. p.
Samrāia ...	2,61,871	3,08,586	46,715 18	2 1 5
Ludhiāna ...	4,30,281	5,11,852	81,571 19	1 7 10
Jagrāon ..	2,83,525	2,71,477	37,032 16	1 3 0
Total ...	9,25,677	10,91,915	1,66,238 18	1 8 5

of revenue. The revenue rates are thus applied to all cultivation; but from the results a deduction must be made on account of *muafi* or revenue free land. The marginal statement gives a comparison between the *jama* of the last year of the old, and of the first year of the new Settlement after this deduction.

The appointment of *zaildars* to be paid by a deduction of one per cent. from the revenue was sanctioned over the greater part of the district, and minor deductions were also made from the full assessment on account of land under gardens and for crops injured by trees growing along the main roads. Besides this, where the period of 20 years during which land irrigated from

Taluk.	KHLEA AND COMMUTA- TION PAID BY <i>jagirdars</i> .		Actual increase.
	Former.	New.	
	Rs.	Rs.	Rs.
Samrāia ...	2,15,564	2,48,943	33,379
Ludhiāna ...	3,52,556	4,05,789	53,233
Jagrāon ...	2,27,091	2,59,566	31,675
Total ...	7,95,111	9,14,298	1,19,187

new wells are protected from enhancement had not expired, a deduction from the full assessment for the remainder of that period was made. The *jagirdars*, too, take a large share of the increase, and the marginal statement shows the actual immediate increase to the Government revenue.

Thus the net actual gain to Government was Rs. 1,18,187, and this will be increased by about Rs. 6,000 when the well leases have all expired. The net gain to the *jagirdars* was Rs. 25,391 immediate, and Rs. 25,974 after the expiry of the well leases, that is, the net gain to them after deduction of the mutation payable to Government and included in the above statement.

CHAP.
III, C.

Land
Revenue.

General result of the Revised Assessments for the whole district.
Gordon Walker, S. R.,
§ 306.

Cesses.	Regular Settlement.	Settlement.
	Rs. a. p.	Rs. a. p.
Rate ...	...	8 5 4
Post ...	...	1 0 0
...	...	0 8 0
...	1 0 0	1 0 0
...	3 2 0	3 2 0
...	5 0 0	5 0 0
Total ...	9 2 0	18 15 4

The statement in the margin shows the cesses paid at the Regular Settlement and now at the rates per cent. on the revenue. The cesses were left as they were found in 1880, except for the addition of the district post cesses, which had before been omitted.

The Sutlej used to form the northern boundary of the district, and the riverain villages settled their boundaries by the deep stream bed. During the cold weather of 1903-04, however, an Assistant Commissioner was put on special duty to lay down a fixed boundary along the Sutlej, and a fruitful source of dispute and litigation has thus been removed.

Riverain
rules.

Inside villages the customs vary a good deal. In some it is the rule for the co-sharers to make up the annual losses of suffering cultivators from village common or from land held in severalty; and in this case new land becomes village common as a matter of course. Elsewhere the custom is that of fixed fields, according to the Settlement map, each proprietor bearing his own losses, and being entitled to the land that reappears on the site of his fields, only such area as has been recovered beyond the original limits of the village becoming village common.

As to occupancy tenants there is no clearly defined rule; but their claim to recover their rights in land reappearing after diluvion is generally recognized (a) when they hold a share of the village, they generally do; (b) when the rule is that of fixed fields and a proprietor from whom they hold recovers his ownership.

An account of the old riverain custom will be found in the latest edition of this Gazetteer, pages 96 and 97. It is now of only an antiquarian interest as regards village boundaries.

Some account has already been given in Section C, Chapter I, pages 66 to 80 of the principal *jagirdars* of the district. The Malaudh family, which alone enjoy half of the whole *jagir* income of the district, had established itself under the empire. The others are mostly the descendants of the petty chiefs or confederacies who, on the downfall of the Delhi empire at the close of the 15th century, partitioned the country between them, and came under our protection in 1809 as described in Chapter I, B. page 21. These chiefs and confederacies were at that time virtually independent, though it is probable that, but for our interference, they would all have been eventually absorbed by

Jagir assignments of revenue.
Gordon Walker, S. R.
§ 322.

CHAP.
III. C.

Land
Revenue.

Jagir assign-
ments of re-
venue.

their more powerful neighbours. A few of the *jagir* families, again, have been from the first dependent, having originally had an assignment of a few villages made them by some one of the more important chiefs (e.g., Kapurthala and Nábha), and being transferred to us in the annexation of 1846. From 1809 till the outbreak of the first Sikh war in 1845 we had little to do with the internal administration of the estates of the *jagirdárs*, who were allowed to govern much in their own way; but at the close of the Sutlej campaign in 1846 a great change was effected in the status of all but the seven important *dis-Sutlej* chiefs, who were maintained in the full enjoyment of that virtual independence which is allowed to protected States.⁽¹⁾ All villages not belonging to the seven accepted chiefs were incorporated in our territory along with what we had acquired by conquest and confiscation from Lahore, Nábha, &c.; but even after this we exercised but little authority within the estates of the *jagirdárs*, for we only abolished the transit duties and deprived them of their police jurisdiction in the first instance. When, however, the second Sikh war was followed by the annexation of the whole of the Punjab, their power was still further curtailed; and, finally, about 1850, it was decided to substitute for their hitherto undefined exactions from the people a fixed cash revenue demand. This last measure, when carried out, reduced all *jagirdárs* alike to the position of mere assignees of Government revenue; and it was a great blow to most of them. They had considered themselves as lords of the soil; and it does not appear that their rights over the land were at all inferior to those of the *zamindárs* of Bengal. The *jagirdárs* had realized from the cultivators a full proprietor's share of the produce, and there was really no limit to their exactions, except the fear of driving away their villagers. To most of the families who had before been independent the *jagirs* were continued in perpetuity, unless, of course, they had compromised themselves in the Sikh war and were punished for this by confiscation. The tenures of the others were considered on annexation, and more or less favourable terms were given, some being maintained in whole or in part for the lives of the holders only; and when this course was pursued, subsequent lapses have reduced the villages to the condition of shared. In other cases the original grants were only of a portion of a village.

Commuta-
tion money
paid by *jagir-
dárs*.

Gordon
Walker, S. R.,
§ 323.

The chiefs and confederacies had always been liable to pay tribute or furnish levies, or both, to the paramount power; and the contribution had taken the latter form on their coming under our protection. When the final change to a fixed cash assessment was introduced after 1849 it was natural that the irregular demands for which the *jagirdárs* were liable should be replaced by a certain tribute. This in most cases took the form of a contribution at the rate of so much (one to four annas) per rupee of revenue; but for some of the confederacies it was the estimated cost of maintaining a certain number of horsemen or footmen. In Ladhrán and most of the small *jagirs* the rate of commutation is two or four annas per rupee of revenue; while in Malaudh it is two annas, except in the branch of Sardár Mit Singh, in whose favour a reduction was made to one anna on account of services performed in the Mutiny. As an example of the second form of payment, and the solitary instance in the district of the *istamrari* tenure, the case of the village of Lalton may be mentioned. This is held by the descendants of a Garowál Jat, called Chaudhri Galinda, subject to a fixed payment of Rs. 1,100 per annum, and the cost of maintaining four horsemen at Rs. 16 each per mensem, i.e., Rs. 768 per annum. For the collection of the commutation money in some of the minor *jagirs*, where the shares are much subdivided, the head of the family has been appointed *sarkardá* or headman, and receives a percentage deduction from the amount which he pays into the Government treasury for the whole *jagir*.

(1) See Griffin's "Rájás," where the proclamation of the Government of India on the subject is given *in extenso*.

The *jágirdárs*, besides enjoying the revenues of their villages, will be found in many cases to hold in absolute ownership a considerable area of land. This is usually the *bir* or waste land reserved by the ancestors of the family for their own use as a grazing ground and for the supply of firewood, &c. These *birs* have, with the exception of one or two in the Malaudh *pargana*, been brought under the plough long ago, and are cultivated by the tenants of the *jágirdárs*. The land of absconding cultivators was also considered as belonging to the chief, and the Malaudh Sardárs acquired a considerable amount of landed property in this way just after the introduction of the cash demand of the Regular Settlement.

CHAP.
III. C.Land.
Revenue.
Land owned
by *jágirdárs*.
Gordon,
Walker, S. R.
§ 824.

The following abstract statement gives details as to the *jágírs* existing in the district in 1903-04:—

Statement
of *jágírs*.

CHAP.
III. C.
Land
Revenue.
Statement
of jagirs.

No.	Jagir.	Name of Jagirdar.	NUMBER OF VILLAGES.					REVENUE OF jagirdar IN RUPEES.					SERVICE COMMUTATION IN RUPEES.				
			Whole.			Total.		Subject to service commutation at					At				Total.
			Individually.	In partnership with others.	Whole.	In part.	Total.	One anna.	Two annas.	Four annas.	Lump sum.	Not subject to service commutation.	Total.	One anna.	Two annas.	Four annas.	
1	Malandh	S. Badan Singh	30	3	...	...	...	15,711	30,169	...	...	...	43,910	986	3,772	...	4,758
2	Pakhoko	S. Sunder Singh	19	2	...	...	...	7,791	14,246	...	...	...	22,037	487	1,784	...	2,271
3	Ber	S. Balwant Singh	12	3	...	...	...	18,508	...	...	...	...	18,508	...	2,313	...	2,313
4	Khosa	Gurbakhsh Singh, &c.	1	5	...	...	...	3,362	3,362	...	...	...	3,362	...	420	...	420
5	Bagrán	Bhai Arjan Singh	1	...	...	...	...	3,663	...	...	...	1,296	4,949	229	...	229	229
6	Arnauli	Bhai Chatar Jagat Singh.	1	...	...	...	...	1,813	...	...	...	...	1,813	...	230	...	230
7	Hans	Dial Singh, &c.	...	...	...	...	...	...	...	...	...	2,377	2,377	...	...	...	...
8	Military	S. D. Ram Singh Sub-dár-Major.	...	...	...	...	...	...	...	...	...	300	300	...	...	...	...
9	Miscellaneous	...	3	...	...	...	...	...	...	...	...	3,821	8,656	...	...	...	...
	Total Tahsil Ludhiana	...	67	719	7419	93	37,105	68,125	...	...	4,835	7,781	1,07,942	1,702	8,519	...	11,949
1	Jagrón Tahsil Misc. petty jagirs	...	2	...	...	...	...	...	...	...	...	4,945	4,945	...	...	...	...
	Total Tahsil Jagrón	...	2	...	...	...	...	...	...	...	...	4,945	4,945	...	...	...	...
	Total of the District	...	110	715	11745	163	27,193	1,18,489	2,601	7,189	18,036	1,73,516	1,702	14,815	650	2,089	19,250

* These number 7.

† See Government of India Resolution No. 867 B., dated 27th February 1903, regarding the grant of assignments of land revenue to deserving Native Officers.

CHAP.
III, C.
—
Land
Revenue
Mudfis.

ASSIGNED REVENUE FIGURES FOR 1901-02 (INCLUDING JAGIRS, MUAFIS AND INAMS).

Name of Tahsil	HELD IN PERPETUITY WITHOUT CONDITION.		IN PERPETUITY SUBJECT TO CONDITIONS.		FOR LIFE OR LIVES.		AT REQUEST OF GOVERNMENT.		DURING THE TERM OF SETTLEMENT.		TOTAL.	
	Number of assignees.	Area in acres.*	Number of assignees.	Area in acres.*	Number of assignees.	Area in acres.*	Number of assignees.	Area in acres.*	Number of assignees.	Area in acres.*	Number of assignees.	Area in acres.*
Ludhiana	282	112,824	481	4,468	213	5,313	275	1,560	402	1,660	1,713	126,815
Sauria	650	37,488	320	3,726	12	62	52	800	149	472	1,183	42,548
Jagraon	618	11,891	232	1,055	42	1,174	52	334	307	1,026	1,271	15,493
Total of District	1,550	143,206	1,053	9,249	267	6,549	379	2,694	918	3,148	4,167	181,846

* i.e., the 'area of which the revenue is assigned for whole or in part.'

From 1st April 1905 the district is to be divided into two tracts, (1) an urban (Ludhiāna town alone being so classed) and (2) the rural area, the latter including all places in which Sikh or Hindu Jats predominate. In the rural area the contracts will be leased at a fixed fee of 6 pies a gallon to the contractors of 1904, on condition that they sell pure proof liquor at Rs. 6 per gallon. All the liquor-shops within a radius of 5 miles of Ludhiāna are to be closed, and those on the roads within a radius of 11 or 12 miles are to be transferred to places off the road.

CHAP.
III. E.
Local and
Municipal.

There is only one shop for the vend of foreign liquor, which is situated in the Chaura Bāzār in Ludhiāna town. The license fee for this shop for the year 1903-4 was Rs. 1,232.

Liquor other
than country
spirit.

Cultivation of the poppy is prohibited in this district. Opium is imported from Málwa, Ambāla, Simla and Shāhpur.

Opium.

Hemp is not grown in this district and *charas* is imported from the Hoshiārpur and Amritsar Districts. In 41 of the 70 shops for the vend of hemp drugs the sale of *charas* is to be prohibited from the 1st April 1905, and only *thang* will be allowed to be sold.

Drugs.

Under the old system assesses with incomes below Rs. 1,000 always predominated largely, forming nearly 75 per cent of the total number, and only one assessee in fifteen was assessed on an income above Rs. 2,000. From 1890-1 to 1901-2 the assessments showed a steady increase, and the demand rose from Rs. 27,879 to Rs. 45,480, and as finally fixed was realised with very little difficulty. Warrants only averaged 30 to 40 annually, while distraint sales never exceeded 4 or 5. Money-lenders, grain-dealers and speculators are the principal assesses—persons whose incomes must from the nature of things vary considerably from year to year. The exemption of incomes below Rs. 1,000 reduced the number of assesses from 1,862 in 1902-3 to 698 in 1903-4 and the annual revenue from Rs. 43,231 to Rs. 28,676. To a certain extent the Land Alienation Act is said to have affected the incomes of money-lenders.

Income Tax.
Tables 42 and
43 of Part B.

Arms licenses are sparingly issued in this district, and their number is being gradually reduced. In 1895 there was a large reduction from 332 to 254. In 1897, however, they rose again to 309, but have steadily decreased since then. In 1903 there were 227, 11 of these being for swords.

Arms
licenses.

Section E.—Local and Municipal.

The District Board, which is under the *ex-officio* Chairmanship of the Deputy Commissioner, should consist of 117 members, 25 nominated by Government, 53 elected to the Local Boards with the right of also sitting on the District Board, and 39 co-opted by these original members. In point of fact this number has never been reached, and in 1903-4 the Board consisted of 7

District
Board Funds.
Table 45 of
Part B.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that proper record-keeping is essential for transparency and accountability, particularly in financial matters.

2. The second part of the document outlines the various methods and techniques used to collect and analyze data. It highlights the need for systematic approaches to ensure the reliability and validity of the information gathered.

3. The third part of the document focuses on the interpretation of the collected data. It discusses how to identify trends, patterns, and anomalies, and how to draw meaningful conclusions from the analysis.

4. The fourth part of the document addresses the challenges and limitations of the research process. It acknowledges that there are always uncertainties and potential biases involved in data collection and analysis, and it provides strategies to mitigate these issues.

5. The fifth part of the document concludes with a summary of the findings and a final statement on the overall significance of the study. It reiterates the importance of the research and its potential impact on the field.

Section F.—Public Works.

CHAP.
III.
G.
Army.

The district is in the Jullundur Division of the Buildings and Roads Branch, P. W. D. An account of the distribution of the roads of the district between the P. W. D. and the District Board has been given in Chapter II, Section G, and of the dam at Aligarh in Chapter II, Section A (Irrigation). The only work of first rate importance in the district is the Ludhiāna open drainage system. Commenced in 1890, this work was handed over to the Municipal Committee of the town in 1892, but the scheme has not yet been completed and additions are made to it as funds permit. The water-supply scheme for the town has hung fire for several years. A drainage scheme for Jagraōn town has also been prepared.

The District Board pays to Government in the Public Works Department a sum of Rs. 15,728 annually for the maintenance of its metalled roads, other than those noted in the margin which it maintains by its own agency. On the other hand, the Board maintains most of the Government buildings in the district on the terms laid down in Punjab Government Notification No. 1879, dated 20th August 1904.

District
Board public
works.

	Miles.
Samraā-Khanna	... 10*
Ludhiāna-Kohāra	... 10
Sahnewāl-Kohāra	... 2½
Jagraōn-Raikot	... 13½
Kap-Malaudh	... 4
Chakkar-Jamālpur	... 2
Bāgrān	... 2

Section G.—Army.

The only regiment which can be said to be historically connected with the district is the 15th (Ludhiāna) Sikh Infantry, but it is not by any means exclusively or even mainly recruited from this district.

The following regiments obtain recruits from the district:—

2nd Lancers (Gardner's Horse); 13th Duke of Connaught's Lancers.

Bombay Regiments:—

32nd Lancers, formerly the 2nd Bombay Lancers.

33rd Queen's Own Light Cavalry (old 3rd Bombay L. C.).

36th Jacob's Horse (old 6th Bombay Cavalry).

37th Lancers (Baluch Horse), (old 7th Bombay Lancers).

Hyderabad Contingent Regiments:—

25th Deccan Horse (old 1st Lancers).

29th (old 2nd) Lancers (Deccan Horse).

3rd Lancers.

30th (old 4th) Lancers (Gordon's Horse).

Mountain Batteries:—

27th (Gujrat), 28th (Lahore), 24th (Hazara), 25th (Quetta), 26th Jacob's (Jullundur) and 22nd (Derajat).

* Now completed.

the Eastern Circle under the Deputy Inspector-General at Lahore,

Class of Police.	Total strength.	DISTRIBUTION.	
		Standing guards.	Protection and detection.
District Imperial ...	391	20	362
Municipal ...	117	...	117
Total ...	508	20	470

and is divided into 11 *thānās*, 8 of the 1st class, viz., Ludhiāna, Jagrāon, Raikot, Dehlon, Sahnewāl, Khanna, Māchiwāra and Ludhiāna city, and 3 of the 2nd class, viz., Shehna, Dākha

CHAP.
III. H.
Police and
Jails.
Working of
Police.
Table 48 of
Part D.

and Samrāla. Jagrāon is the largest, most unwieldy and most populous *thāna* in the district. Jagrāon, Dākha and Raikot are the only Police stations whose areas lie in two Tahsils, viz., Ludhiāna and Jagrāon.

The Police duties of Ludhiāna town are performed by the regular force: Jagrāon has a Municipal Police force of one 1st, one 2nd and two 3rd grade Sergeants and 40 constables: and Khanna a mixed force of Police and town watchmen, consisting of a 3rd grade Sergeant and a constable, with 10 watchmen.

In all the other towns and in the villages there are *chaukidārs*, one or more according to the number of the population: while in some cases two or three small villages form a single charge. The *chaukidārs*, who number 999, are paid in the villages Rs. 36 per annum, which is collected by a rate on the houses, and disbursed by the Tahsildārs. In the towns (except Bahlolpur) they get Rs. 4 a month, the *jamadārs* receiving Rs. 6, and are paid from Municipal Funds.

The principal crimes of the district are burglaries and thefts, both of property and cattle. Dakaities sometimes occur, but are more frequent on the main roads than in private houses.

The following stations have a cattle-pound attached to them Dākha, Jagrāon, Raikot, Shehna, Dehlon, Khanna, Sahnewāl and Māchiwāra.

There are 15 Police posts at intervals along the Ferozepore

Police posts.

- | | |
|--------------------|--------------------|
| 1. Ludhiāna Parāo. | 9. Mor Karīma. |
| 2. Chaanki Awāl. | 10. Mān. |
| 3. Sanot. | 11. Sidhwan. |
| 4. Baddowāl. | 12. Aligarh. |
| 5. Karimpura. | 13. Parāo Jagrāon. |
| 6. Panohar. | 14. Kalerān. |
| 7. Dhāka. | 15. Ghālib. |
| 8. Pindori. | |

road, all those on the Ambāla and Samrāla roads having been removed. All are patrolled by three constables, two from sunset to midnight and one from midnight to morning. A

1st class outpost is also maintained at Bhaini Ala in Samrāla Tahsil, and Hārni guards at Bodālwalā, Tappar, Kirri and Bir, all near Jagrāon, and Burj Lambra in Ludhiāna *thāna*.

Trackers are not employed, as cattle-lifting is not a normal crime of the district, but the Baurias would probably make good trackers,

gang robbers by hereditary profession" submitted in 1849 to the Government of India.

CHAP.
III. H.

Police and
Jails.

Banias.

At one time the Bauria class was a source of great annoyance to travellers and cultivators in the district. Their chief occupation was dacoity, burglary and stealing grain and crops. Those who were unable to abandon their criminal avocations have sought other fields for their occupation by emigration, whilst those who are still in the district, beyond petty pilfering, are not troublesome.

The Gonemárs are now no longer proclaimed under the Act. The Sânsis and Gonemárs were settled by Rájá Fateh Singh of Kapúthala in six small villages of Jagráon and Ludhiána where they own the land; and the others have now fixed residences in a few villages; but it is evident that all four tribes were originally gipsies, foreign to the country, and that for generations they wandered about committing petty thefts, begging, and living as they could. It appears impossible to break them of their habits. Where confined to villages, they are a pest to their neighbours, and the crops adjoining their lands require constant watching. They are very poor cultivators themselves. The Hárnis possess a slang, of which the following words are specimens:—

Nakhhar, 'theft,' *Bhasri lagána*, 'to commit burglary,' *Khara*, 'any Government official,' *Kutba*, 'a constable or stranger,' *Katera*, 'a Jat,' *Poh*, 'to bury,' *Cakra*, 'rupees,' *Tilkin*, 'shoes,' *Dhotin*, 'a woman,' *Tike*, 'clothes,' and *Khaot*, 'a lock.'

Dogars and Gújars are specially addicted to burglary and cattle-lifting.

Members of the Siálkot *Pakhiwáras* have lately been found in the towns of Jagráon, Ludhiána and Máchhiwára. Statistics are being prepared regarding Dogars and Pakhiwáras with a view to their inclusion among the criminal tribes.

The District Jail at headquarters is capable of holding 325 prisoners and is used for short-sentence convicts. The health of the jail is good. The death-rate in 1903 was only 10·03 *per mille* in the jail as against 53·15 outside it. No case of plague has occurred in it, and a quarantine camp is maintained where every prisoner spends a fortnight before he is admitted to the jail. The jail industries present no unusual features. Country paper is made and supplied to the local Courts, and lithographed forms are also printed for local use. Oil-pressing is carried on in country mills. Mustard-seed is used for pressing and the oil is sold to other jails for prison diet. Country cloth, blankets and mats are made for the use of prisoners and the mats, which are made of *munj*, are sometimes sold in the open market. The profit of jail-industries amounted in 1903 to Rs. 3,692, or Rs. 17·1 per head. The cost of keeping the prisoner was Rs. 57 per head.

Jails.
Table 49 of
Part B.

CHAP.

III I.
Education
and
Literacy.Literacy,
Table 60 of
Part B.

Section I.—Education and Literacy.

The literacy of the people of Ludhiāna is above the average—a fact which must be attributed largely to the exertions of the Presbyterian Mission. The advance in this direction during the 20 years 1881—1901 was remarkable. In 1881 the proportion of literates *per mille* was 45 among males and 1 among females. In 1901 it was 83 among males and 4 among females. Of the small community of Native Christians nearly half can read and write. Next come Jains with 215 *per mille*, then Hindus with 63, Sikhs with 53, and lastly Muhammadans with 20.

Education.
Tables 61 and
62 of Part B.

The script in common use is the *Lande*, in which the ordinary *bania* keeps his accounts. In the towns well-to-do merchants use the improved *Lande* known as the *Ashrafi*. Some Hindu Jats use *Gurmukhi*, and Brahmans use *Nagri* for religious purposes. The Persian character is little used. Advertisements and signboards in English are quite common in Ludhiāna town. The number of indigenous schools in the district has decreased *pari passu* with the growth of the Government schools. The remarks made by Mr. Gordon Walker in the Settlement Report still hold good. He says:—

Gordon
Walker S. R.,
§ .

"Indigenous schools in Muhammadan villages are under the charge of a *mullik* or priest, who gives instruction in the Korān to a class of 8 or 10 pupils seated in the village mosque or *talia*. The school is called a *maktab*. The boys merely learn by rote from the master two or three chapters; but to this is sometimes added a little writing on slate, and portions of some easy Urdu book (the "*Karima*," "*Kbālikkārī*," &c.); and it is only in this case perhaps that the institution can rightly be called a school. The *mullik*, who is also the village priest, has generally a small piece of land given him, or receives an allowance of grain, and also presents at odd times. *Lande* is taught to boys of the shopkeeping class in the villages by a *pidā* or master.

"The boys learn to write on a slate, there being of course no books, as the character is purely commercial. Fees are paid by the parents, Rs. 1 when a boy enters, another rupee when he can write the letters, and so on. *Gurmukhi* is taught in the *dharmaśālas* by the *śikh*, who is probably in possession of an endowment, and also receive presents from the parents. The instruction here too is by slates, the boy first learning to form the letters and to write from dictation. An advanced boy will sometimes begin to read the *Granth* or Sikh Scriptures, but the use of books has not yet been introduced. These schools are, it will be seen, of the most elementary character."

Private
Schools.
Public
Schools.

There were 86 private and 16 aided indigenous schools in the district in 1904. A technical Anglo-Vernacular School was opened at Ludhiāna in 1896 and promises to do well. There are 18 Middle Schools in the district at the places noted in the margin. Gujranwāl has a Middle School for girls as well as one for boys.

Ingrmou.	Baddowāl.	Sholaa.
Raikot.	Raipur.	Shwaddi.
Khanna.	Gujarwāl (2).	Samrān.
Machhlwāra.	Malaudh.	Sahūwāl.

The following list gives the places where the primary and zamindári schools are located :—

CHAP.
III. I.

Education
and
Literacy.

Primary
and Zamín-
dári Schools.

Serial No.	Locality.	Serial No.	Locality.
PRIMARY (BOYS), District Board Schools.		2	Jandiálí,
1	Lalton.	3	Ohima,
2	Dakha.	4	Rahwan,
3	Pakhwál.	5	Karpdón.
4	Qila Hans.	6	Siháda.
5	Jassowál.	7	Rami.
6	Kum Kalán.	8	Fotehpur.
7	Kot Gangu Rai.	9	Mohi.
8	Paddi.	PRIMARY (GIRLS), Municipal Board Schools.	
9	Jaspál Banger.	(a.)	
10	Gill.	1-5	Ludhiána 5
11	Dhálkot.	6-7	Jagraon 2
12	Pohir.	8-9	Raikot 2
13	Butahri.	10	Khanna 1
14	Narangwál.	PRIMARY.	
15	Mansúran.	1	Raipur.
16	Bhutna.	2	Narangwál.
17	Kaisar.	3	Rámgarh.
18	Jamálpur.	4	Tihára.
19	Loida.	5	Andla.
20	Bholapur.	6	Bassián.
21	Andla.	NEW PRIMARY SCHOOLS TO BE MAIN- TAINED BY PROVINCIAL REVENUE BUT TO BE MANAGED BY DISTRICT BOARDS.	
22	Dehlon.	Boys' Schools.	
23	Rámgarh.	1	Boliawál.
24	Bagrian.	2	Manki.
25	Hiran.	3	Mattowára.
26	Sekauli.	4	Thrike.
27	Hambran.	5	Mullanpur.
28	Hattár.	6	Shankar.
29	Takwandi Rái.	7	Kulabar.
30	Hakowru.	8	Nathowál.
31	Mullah.	9	Akhara.
32	Kaonki.	10	Sadhar.
33	Tihára.	11	Sidhwan Kalán.
34	Raqba.	12	Galib Kalán.
35	Hane (Jagraon).	13	Powwat.
36	Bassián.	14	Panjgirán.
37	Sidhwan Det.	15	Nagra.
38	Nasrali.	16	Dhiromazra.
39	Kheri.	17	Isrá.
40	Sarowarpur.	18	Mauspur.
41	Salundi.	19	Lalori Kalán.
42	Jodhwal.	Girls' Schools.	
43	Bhari.	1	Baddowál.
44	Bhadla.	2	Sanghwál.
45	Lachrán.	3	Lalton.
46	Bahlolpur.	4	Máchhiwára.
47	Kolala.	5	Sidhwan Det.
48	Dahrrá.	ZAMINDARI (BOYS), District Board Schools.	
49	Ikolaha.		
1	Chaokí.		

NOTE.—Schools containing Branch Post Offices are shown in *italics*.

CHAP.
III. I.Education
and
Literacy.Female
Education.

In the indigenous schools the girls generally receive instruction along with the boys, more or less of their own age, in *madrās* of all sorts, but respectable Muhammadans, who observe *pardah*, do not allow their girls to attend. In their case the *madrās* goes to the parents' house to teach the Korān, *Nimāz*, *Pakki Roti*, &c., or, as long as the girl is a minor she goes to the *madrās*'s house, where she receives similar instruction from his wife or some other woman of the house. Women do not as a rule attend the *madrās* or go to the *madrās*'s house. They receive instruction of a similar kind from educated members of their own family if any such there be. It may, however, be noticed that Missionary ladies, both native and European, go about in the towns and villages, and offer to teach a little reading, writing and arithmetic to women of respectable households, and the people frequently accept their friendly help.

The North India Female Medical School has been mentioned above (p. 95). It has a staff of teachers capable of preparing lady students to become hospital assistants, compounders, midwives and nurses. There were 43 students in attendance in 1904. It is hoped that the Medical School ere long may be able to do full duty as a Medical College for women.

There are one Middle and 16 Primary Schools for girls. At Ludhiana there is a Government High School and two native Middle Schools, the Arya and the Ishānia, and two Mission High Schools.

Ludhiana
High School.

The Government High School was started as a private vernacular seminary in 1864, at the instance, and with the aid of, certain leading members of the Hindu and Muhammadan communities of Ludhiana, who felt it a desideratum, since there was no institution where secular education could be obtained, and many objected to send their children to the Mission School, where religious instruction was (as it now is) compulsory. This private seminary in 1865 became a Government grant-in-aid school, and was created a purely Government High Vernacular School in 1870. In 1875 English was introduced in it, which wrought a thorough change in its character, that is from a high vernacular school it was transformed into a High District School like those of Delhi, Lahore, Amritsar, &c., with a vernacular department attached. A drawing class was also added. The school house, which was built in 1852, was soon found to be too small for the school, and additional accommodation had to be rented until 1893, when four new class-rooms were built. Two more class-rooms were built in 1903. The school has a boarding-house attached to it, and a new one has now (1904) been built. The Municipal Committee has borne the cost of all these additions. The strength of the school was in 1904: High Department 92, Middle 73, Special Classes 66 and Primary 168—total 399. The average strength during the five years, 1899-1904, has been 381. There are 76 boarders—49 Hindus and 17 Muhammadans and 10 Sikhs. The staff consists of a headmaster with 18

assistants, of whom 10 are English speaking. The school is well spoken of by the Government Inspector, and is making steady progress despite the keen competition of the other High Schools in the city.

CHAP.
III. I.
—
Education
and
Literacy.

The City High School for boys was established by the Mission in 1834 and several branches have since been opened in the city. The number of scholars at present (1904) is 332, including 112 in the Primary Department. The staff consists of 15 teachers who, with the exception of the Principal, devote themselves entirely to scholastic work.

Ludhiāna
High School.

A Christian Boys' Boarding School, established at Lahore in 1875, was transferred to Ludhiāna in 1877. It was suspended in 1880 but re-opened in 1883. Extensive buildings have been erected at a cost of Rs. 40,000. The number of boarders at present is 93, of whom 47 are in the Primary Department.

Christian
Boys' Board-
ing School.

The establishment of a Christian Boys' Boarding School at Allahabad has drawn off the boys who used to come to Ludhiāna from the United Provinces. In the last two years, however, the number in the High Department has increased from 33 to 46. The annual cost of the City School is about Rs. 10,000 and that of the Boarding School about Rs. 12,000. The City School pays its way with the help of the Government grant. The Boarding School costs the Mission some Rs. 7,000 annually. The Mission supports two girls' schools in the city—one for Hindūs and one for Muham-madans—and also two summer schools at Jagraon and Morinda (in Ambāla District) for low-caste girls. There is also a Christian summer training-school at Khanna, where a few young men are trained for evangelical work.

The expenditure on education in this district cannot be estimated with accuracy owing to the combined educational, medical and evangelical work done by the Mission. District Funds, however, spent Rs. 28,700 in 1903-4 and Municipal Funds Rs. 32,600. Government grants came to Rs. 3,800.

Expenditure
on Mission
Schools Edu-
cation.

The district forms part of the Jullundur Circle.

Since the time when a Mission Press was set up in the Danish Settlement of Sorāmpore and became important, both in its commercial and educational results, the printing press has been a favourite instrument in the hands of Christian Missionaries. The Ludhiāna Mission printing and book-binding establishment turns out work of unusual excellence and finish. The vernacular typo and Roman-Urdu books printed here, as well as the book-binding, received high commendation at the Punjab Exhibition of 1881-82. The Ludhiāna Mission Press does not advertise largely like the Methodist Episcopal Press of Lucknow, and has not produced so popular a book as the cheap Roman-Urdu Dictionary of that

Printing.

CHAP.
III. J.

Medical.

Printing
Presses.

establishment, which is sold extensively in the Punjab, confining itself apparently to work of a more strictly religious character; but it takes a high place for good workmanship and neatness.

The Ludhiāna Mission Press has already been described in Chapter I.

The *Civil and Military News* Press was established by Khwāja Ghulam Mohi-ud-din in 1892. The special work of this Press is printing and publishing Drill and Regulation books for the Native Army in India and abroad. It is patronized by the Military Department of the Government of India, which purchases large quantities of the books, &c., printed in Urdu, Hindi, and Gurmukhi by this Press. It also publishes a newspaper in Urdu, called the *Civil and Military News*, which has a weekly circulation of about 1,300 copies.

The Narankāri Press is a lithographic press, which does job work in vernacular, and is owned by Rikhi Rām. It is now closed for want of work.

The Hathkūri Press is also a lithographic press, which does job work in Urdu. It was established in 1899. Since June 1903 it has published two weekly newspapers, called the *Public* and *Fauji akhbār*. The weekly circulation of the former is 200 and of the latter 60 copies. Proprietor: Nathu Lal.

The Ahmedī Press now prints nothing.

The Kaiser-i-Hind Press is a lithographic press and has published a vernacular journal in Urdu, called the *Khādam-i-Tijār*, since 1900.

The Maqqāni Press is a lithographic press. It publishes a monthly religious pamphlet in Urdu, called the *Nūra al-Nūr*. Circulation about 100 copies. Proprietor: Manki Nūr Muhammad.

The Army News Press, opened in June last, publishes a vernacular newspaper in Urdu, called the *Army News*. Subscribers about 800.

Section J.—Medical.

Hospitals &
Dispensaries.
Table 63 of
Part B.

The Civil Surgeon has under him a well-appointed Civil Hospital at headquarters with a dispensary, and a branch dispensary in the city which was opened in 1899. There are seven outlying dispensaries at Jagriān, Michhiwāra, Raikot, Khanna, Dehlon and Malaudh. A travelling dispensary was given up in 1899, and the Kohāra dispensary, built with that at Dehlon in 1897-98, closed in April 1903, an indoor ward being added to the Dehlon dispensary in its stead. The dispensary at Malaudh was built in 1904-05 at the cost of Sirdār Badan Singh, C.I.E., the expenditure being close on Rs. 4,000. The Sirdār has also munificently endowed it with a sum of Rs. 20,000.

The Civil Hospital which was founded in 1853 is situated to the south-east of the city near the Jail. It has 40 beds, 25 in the male ward and 15 in the female. During the five years 1898-1902, a yearly average of 888 in-patients were treated. The opening of a branch dispensary in the city has greatly relieved the pressure on the Sadr dispensary. In 1898, before the branch was opened, nearly 50,000 out-patients were treated at the Sadr. In 1902 less than 19,000 came to the Sadr while 27,000 were treated at the City Branch.

CHAP.
III, J.

Medical.

Civil Hospital
and Branch
Dispensary at
Ludhiana.

Taking the District as whole for the five years 1898-1902 we find that the yearly average of in-patients treated is 1,225, out-patients 102,643, and operations performed 4,615.

The income of the medical institutions of the District comes to some Rs. 15,000 (1) annually. Municipal Funds contributing practically $\frac{2}{3}$ and District Board Funds $\frac{1}{3}$. Subscriptions and other sources of income bring in only Rs. 750.

Income.

The annual expenditure is kept within the amount received. Salaries account for half the expenditure and repairs to buildings, &c., for a quarter. Medicines, diet and other expenses make up the rest.

Expenditure.

The Charlotte Hospital and the dispensary of the Ludhiana Zonana and Medical Mission are superintended by qualified lady doctors. The dispensary was opened in May 1881 and the Hospital in February 1882. There are two Branch Dispensaries, one in the village of Gill, 5 miles from Ludhiana, the other in Phillaur on the other side of the Sutlej.

Charlotte
Hospital.

The Charlotte Hospital consists of one large ward and two small ones—total 80 beds—and an operating room. There are quarters for the matron and nurses. The total expenditure in the year 1902 (exclusive of missionaries' salaries) was Rs. 7,047-4-3.

There is also a Medical School for Christian women and a Jubilee Memorial Hospital in connection with it, which provides clinical teaching. This hospital was opened in 1899 and contains 70 beds. Since its foundation the number of patients both in-door and out-door has increased yearly.

The hospital is not complete as yet but additional land has been purchased and new buildings are contemplated. A building grant has also been applied for from the Government. In 1902 the figures were:—

In-patients	...	...	...	...	...	658
Out-patients	...	...	...	...	...	16,800
Operations	...	...	...	...	...	362

(1) Figures taken from report of 1901.

CHAP.
III.

The total number of patients treated during the year ending November 1902 is as follows:-

Medical.

Charlotte
Hospital.

Charlotte Hospital and Dispensary	656 in-patients
Do. do. Dispensary	13,858 out-patients
Gill Dispensary	2,115 "

Giving a total of 15,553 exclusive of the Phillaur dispensary where 881 out-patients were treated during the year.

All classes of women attend the dispensaries, and though the bulk of the hospital patients come from the poorer classes, yet a large number of *pardah* women and high caste Hindus avail themselves of its help. Some of the women come from long distances and even from the neighbouring Native States.

During the winter season of 1901-02 plague camps were opened in Gill, Bulara and Ludhiana.

The hospital is supported chiefly by voluntary subscriptions and partly by a grant from the Municipal Funds of Rs. 40 a month and Rs. 200 a year from the District Fund.

Vaccination.

The Vaccination Act is not in force in any of the towns of this District.

Cost of Department.

The expenditure of the Vaccination Staff in 1902-03, including salaries, came to Rs. 2,500. During the five years ending 1900 an average of 28 *per cent* of the population was successfully vaccinated yearly. In 1902 the total number of operations performed was 17,554, of which 15,419 were primary operations. The people are comparatively willing to submit their children to primary vaccination, but rarely consent to its repetition.

The Vaccination Staff is only employed on vaccination from October to April. In the hot weather they are employed in looking after rural sanitation, and in cholera work should such arise.

"Village sanitation in this District" writes the Civil Surgeon in 1904, "is in a very primitive state and is likely to remain so for a long time to come. The low standard of comfort with which even the better classes are satisfied, is a bar to any improvement in this respect."

The sale of quinine in villages realised Rs. 2-5-6 during the year 1902-03. When this figure is compared with the number of deaths from fever which occurred in that year it will be seen to what extent the people are prepared to avail themselves of European medicines when these are brought to their door.

CHAPTER IV.—PLACES OF INTEREST.

BAHLOLPUR.

Bahloipur is situated in Samrála Tahsíl, on the ridge over the Budha nála, 7 miles east of Múchhiwára and 27 from Ludhiána. It was founded in the reign of the emperor Akbar by Bahlol Khán and Bahádúr Khán, Afgháns (Khánzída), whose descendants still reside and own land in the village area attached to the town, but have sunk into obscurity. It is now a place of no importance and has all the appearances of decay, though, when there was a brisk trade on the river which it overlooked, the town must have been flourishing. Its population, 3,369 in 1868, had fallen to 2,418 in 1891 and 2,194 in 1901. And the Deputy Commissioner wrote in 1881:—"The steady decay of the place may be attributed to two causes—the first is that during the Sikh rule a number of Patháns of Bahloipur served in the Rájwárs, and brought wealth and plunder to the place; but since our rule these men have given up service and have been living on their savings; the second the health of this town is very bad on account of the large *jhíl* formed by the Budha nála close under its walls. The municipality was abolished in 1884. The trade, principally in sugar (*khand*), is insignificant. A good many resident money-lenders in the town (Khatris and Banias) have dealings with the people of the Bét. The town is very unhealthy, like Múchhiwára, from its situation. There are a number of old tombs, relics of its former prosperity, in and about the town. These include the *magbara* of Husain Khán, a brick tomb built in the time of Akbar and still in fair order; the *magbara* of Nawáb Bahádúr Khán, son of Husain Khán, 100 yards north of his tomb: the *magbara* of Aláwál Khán, Suba of the Dekkan, built in the time of Sháh Jahán, situated south-east of and close to the town: the tomb of Dáúd Khán, Resáidár, built in the time of Sháh Jahán, now in utter ruin, and used for storing produce: the mosque and *magbara* of Kamál-ud-dín Khán, built in the time of Sháh Jahán and in perfect order: the *khanqah* of Abd-ur-Rahmán Khán and Sháh Jamál, a brick tomb, built about 7 years ago: the bungalow of Námdár Khánwálí, built in the time of Sháh Jahán, by Námdár Khán, and in perfect order: the *masjid* Bilwánwálí, a brick mosque, built by Kámdár Khán in the time of Sháh Jahán, in good order and in the possession of Fateh Khán.

CHAP IV.

Places
of interest.

Bahloipur.

HATUR.

Hatur, or Arhatpur, is a village 34 miles south-west of Ludhiána. Here Mahávíra is said to have performed *chár-mansa*, or a four months' recess in the time of Kanakh-Khetu Rájá. It was then called Aichata Nagri (see 14th and 15th chapters of the Dharmakhata). General Cunningham says that Arhatpur was certainly Badhaur, but Arhatpur is doubtless named from Mahávíra, the Jaina Tirthankar or Arhat. Old coins and remain

Khat

CHAP. IV.

Places
of interest.

Natur.

are found. See Ch. I. B., p. 14 above, where Arua is identified with the ancient Abicetti.

Natur also possesses a *ringhara* of Rai Firuzabad, near the village, which the people say was built in the time of Humayun. The houses of Natur, all living in the villages, are in possession of the buildings. Other old buildings are the Azmat Khānwāh *mesjid*, a brick mosque said to have been built by Azmat Khān in the time of Shāh Jihān, but now destroyed; the Nibkha-Melaikā *maith*, partly in ruin, and known to have been built in the time of Nur Jihān; the *idgah*, one mile north-west of the village, a very old building built of brick; the Barkhurdar Khānwāh *mesjid*, a brick mosque of the time of Akbar; and the *mesjid* of Rai Jāh Khānwāh, a ruined brick mosque in the village, said to be 300 years old.

JAGRIAN TAHSIL.

Jagritian
Tahsil

Tahsil of the Ludhiana District, Punjab, lying on the south bank of the Sutlej between 30° 35' and 30° 59' N. and 75° 22' and 75° 47' E., with an area of 417 square miles. It is bounded on the east and south by Patiala and Kotla States. Its population was 184,765 in 1901 as against 166,252 in 1891. It contains the towns of Jagritian (18,760), the tahsil head-quarters, and Bakkeri (10,131) and 169 villages, and the land revenue, including cesses, amounted in 1902-03 to Rs. 3,19,959. The battlefield of Aliwal is in this tahsil.

JAGRIAN TOWN.

Jagritian
Town.

Jagritian, a municipal town and the head-quarter of the Tahsil of that name, lies 24 miles west of Ludhiana, on the Ludhiana-Ferozepore metalled road and about 1½ miles south of it. It is the second town in importance in the District, and had in 1901 a population of 18,760 souls (9,776 males and 8,984 females), but most of the people live in the suburbs, called *agritas*, which are really ordinary villages, each with a large area of land attached to it, and inhabited by the same classes as other villages. In the town proper the houses are nearly all of masonry, and many of those belonging to the mercantile community are very fine buildings, several storeys high. Owing to the flatness of the surrounding country the town can be seen from a great distance on all sides, and has a very imposing appearance. The streets are fairly straight and wide for a native town, and are well paved. The situation is most healthy, being well removed from the river; and the climate, though very hot at times, is dry and salubrious. The town is of no antiquity. It is said that more than 200 years ago under Rai Kalha, a Muhammadan *faqir* called Lape Shāh, took up his abode on the site of the present town, and prophesied that a city would be built there, the streets of which he marked out as they now run. Rai Kalha called in cultivators from all parts, Gūjars, Arāfins and Jats, and assigned them lands round the site according to the number of each tribe; he also settled a mercantile community, whose dwellings he enclosed with a wall, while the agricultural population settled down each tribe on a site in their own land outside the town. The outlying sites were

enclosed with the usual hedges (*vār*), whence the designation of the suburbs, from *āg* (forward or outer) and *vār*. The town was named after a Rājput Jigra, who exerted himself in promoting its growth and who was probably the Rai's representative. The small tomb of Lape Shāh stands in the centre of the town and every Thursday there is a *mela* or celebration in his honour, in which Hindūs and Muhammadans alike take part. About two miles north of Jagrāon, on the west of the Sidhwin road, is a mound of some dimensions called Solah, marking the site of an old village on which the *agwārs* and adjacent villages of Sherpur, &c., are said to have arisen. It was here that in 1802 A.D. the young Rai Alias met his death in the hunting field. Under the *rānis* who succeeded him, Ahmad Gūjar, the *thānadār*, or local representative of the family, tried to assert his independence, but was expelled with the assistance of Patialā. As related elsewhere, in 1806-8 Mahārāja Ranjit Singh stripped the *rānis* of their possessions; and the country about Jagrāon passed into the hands of the Ahlūwāliā (Kapūthālā) chief, under whom the town became the head-quarters of the *ilāga* or territory and the mud fort of the Rais was improved. The town came into our possession with the rest of the country in 1846, and the fort was demolished; but the town walls still remain.

CHAP. IV.

Places
of interest.Jagrāon
Town.

The town has a very considerable trade, being situated at the head of the great grain-producing Jangal tract. There is a large colony of the mercantile class, mostly Khatriś of the Beri, Lumba, Maria and Jaidke *gōts*, who have money-lending dealings with the villagers about; and a great deal of grain finds its way into the *bāzār* in small amounts when the cultivator has not enough to make a journey to Ludhiāna worth while. These dribblets collect in the granaries of the trading classes, and are kept till they can be disposed of at a profit. The town was once famous for its large granaries; but great losses occurred in consequence of the contents of these rotting, and the grain is now stored in small flat-roofed rooms. Merchants from Ludhiāna buy on the spot from the local traders, or the latter bring the grain to Ludhiāna. The opening of the new line of railway to Ferozepore, with a station at Jagrāon, will probably divert much of the grain trade from Ludhiāna. There is a very large sale of brass and copper dishes, and of cloth in the *bāzār*; and it may be said that the whole country for 30 or 40 miles to the south and west is supplied from here, the Jats coming from long distances to purchase. The chief transactions are in clothes of the better sort, such as are used on marriage and other festive occasions, gold embroidery, &c. The main street (*chauk*) is generally thronged with buyers particularly at the wedding season (May-June); and it is not uncommon for a well-to-do Jat to spend Rs. 200 or 300 in hard cash in a purchase of clothes. There are 15 or 20 shops of *thāthiārs*, or workers in brass, where the usual dishes are made from the sheets of the metals; and there is also all import of ready-made goods of this

Trade and
manufac-
tures.

CHAP. IV.

Places
of interest.Jagriton
Town.

class from Delhi, Jagadthri, &c., for sale at the ordinary shops. The brass dishes made at Jagriton are famous throughout the country, and fetch high prices. It has also a considerable trade in lac and a few workers in ivory or bone, who make bangles, small boxes, &c. The bangles are used at every Hindu marriage. There are also considerable dealings in gold of which a great deal is purchased by Jats for bangles and other ornaments. The Jats of Jagriton have a great reputation for selling the met. 1 pare.

Public in-
stitutions.

The Tahsil buildings are on the Ferozepore road, with an emptying ground and *chatti*, about a mile from the town, but connected with it by a good metalled road. The buildings include a room for European officers. The Police station is inside the town, in the building where the representative of the Akhbari chief used to reside. The town has an Anglo-Vernacular Middle School, and two girls' schools, Hindu and Muhammadan, supported from municipal funds. There is also a 2nd class dispensary supplied from the same source. The family of Maubvi Raju Ali have some fine houses, and also a garden with trees and a mosque in it adjoining them. The Beris, Landais, &c., have also some substantial edifices; and Devi Chand Beri has erected for the accommodation of travellers a large *chatti* at great expense just outside the principal gate, that towards Ludhiana. The old wall of the town is in good repair, and there are two large *pulla* tanks outside. Besides the rest-house in the Tahsil there is a Public Works Department rest-house on the Ludhiana-Ferozepore road and a Canal rest-house at Akhara; both are about 2 miles from the town. All these are furnished.

The administrative officers include a Tahsildar, a Nib-Tahsildar, a Deputy Inspector of Police and a sub-registrar. Two horse and two donkey stallions are kept by the District Board in the Tahsil.

Jagriton is a second class municipality with a committee of 9 members, consisting of 1 *ex-officio*, 2 nominated and 6 elected members. (Punjab Govt. Notn. No. 687, dated 28th Sept. 1886). The average municipal income for the 10 years ending 1902-03 was Rs. 18,208, and the average expenditure Rs. 12,505. The chief items of income and expenditure for 1902-03 were as follows:—

Income.	Rs.	Expenditure.	Rs.
Octroi	13,651	Administration	4,798
Municipal property and powers ..	3,011	Public safety	1,783
Grants and contributions	853	Public health and convenience ...	6,428
Others	7,895	Contributions	125
		Public instruction	3,419
		Others	542
Total	26,010	Total	17,595

The municipal boundaries were fixed by Punjab Govt. Notn. Nos. 683, dated 28th Sept. 1886, and 713, dated 24th Sept. 1888. Its rules of business will be found in the *Punjab Gazette* for March 1887, p. 284 of

Part III and Notn. No. 43, dated 3rd Aug. 1898. (Ml. Manual, pp. 357-8). Octroi limits were defined by Punjab Govt. Notn. No. 479, dated 1st July 1890, and the schedule, prescribed by Notn. No. 822, dated 5th July 1876, was revised in 1897 (Notn. No. 581, dated 4th Decr. as corrected by Nos. 301, dated 1st July 1899, and 253, dated 10th June 1900). Building bye-laws will be found in the *Punjab Gazette* for Jan. 1888, p. 70 of Part III; and penal bye-laws were sanctioned by Notn. No. 371, dated 3rd June 1890. In the case of latter the model rules were adopted. (Ml. Manual, pp. 450-1).

CHAP. IV.

Places
of interest.

KHANNA.

Khanna is a small municipal town in Tahsil Samrāla on the North-Western Railway, 26 miles south-east of Ludhiana. The population increased from 3,408 in 1868 to 3,988 in 1881 (17 per cent.), but in 1901 had fallen to 3,838 (2,016 males and 1,822 females). It has no particular history, but in Sikh times was the seat of one of the petty chiefs among whom the country was divided. The last representative of the race was Māi Daiān Kaur, on whose death in 1850 the large *jāgīr* of the family lapsed. The family had a masonry fort, mostly demolished now, but of which portions still remain. Since the opening of the railway in 1870 Khanna has increased in importance, and there is a rising trade in grain and cotton (exports); salt, iron, &c. (imports). The railway station is a good one, and large consignments of grain come up from Nābhā and other territories to the south. There is at present no good road to the south, and most of the trade comes on camels, donkeys, &c. The town is very healthy; and has good clean *bāzārs*, very wide for a native town. The houses are unpretentious, being mostly of one storey, and many of sun-dried bricks only; and there is not much actual wealth in the place as yet. A large portion of the population is agricultural. There is a Police station outside the town at the encamping ground, and a Vernacular Middle School. The only objects of interest are the ruins of the old fort, and of an imperial *sarāi* built in the time of Aurangzeb, in which a part of the town is built; also a *baoli* of brick, dry and in ruins, built by Māi Daiān Kaur, now in possession of Government, but not looked after.

Khanna.

Khanna is a second class municipality with a committee of 9 members, 1 *ex-officio*, 2 nominated and 6 elected. (Punjab Govt. Notn. No. 687, dated 28th Sept. 1886). The average municipal income for the 10 years ending 1902-3 was Rs. 6,404, and the average expenditure Rs. 6,131. The chief items of income and expenditure in 1902-3 were as follows:—

Income.	Rs.	Expenditure.	Rs.
Octroi	3,955	Administration	1,060
Municipal property and powers...	831	Public safety	762
Grants and contributions...	876	Public health and convenience ...	3,187
Others	110	Public instruction	1,663
		Others	7
Total	5,781	Total	6,678

CHAP. IV.

Places
of interest.

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LUDHIANA TAHSIL.

Ludhiana
Tahsil.

Tahsil of the Ludhiana District, Punjab, lying on the south bank of the Sutlej between $30^{\circ} 34'$ and $31^{\circ} 1'$ N. and $75^{\circ} 36'$ and $76^{\circ} 9'$ E., with an area of 623 square miles. Its population was 333,337 in 1901 as against 323,700 in 1891. The town of Ludhiana is the tahsil head-quarters. It contains 432 villages, and the land revenue, including cesses, amounted in 1902-03 to Rs. 5,18,122.

LUDHIANA TOWN.

Ludhiana
Town: posi-
tion.

Ludhiana, the principal town and the head-quarters of the District, is situated on the ridge just over the *Budha nala*, or former bed of the Sutlej, about 6 miles from the present course; and lies on the North-Western Railway, and the Grand Trunk Road (Delhi to Lahore), 116 miles from Lahore. It is also connected with Ferozepore by a metalled road 72 miles in length. Population in 1901 was 40,649 souls (26,829 males and 21,820 females). Of these 498 were enumerated in civil lines.

History an-
der native
rule.

The town was founded in the time of the Lodi emperors, on the site of a village called Mirhota, the date recorded being 898 Hijri (A. D. 1491). The founders were Yāsaf Khān and Nibang Khān Lodis, or perhaps the latter alone; and there is no reason to doubt the generally accepted account that Ludhiana is a corruption of *Lodiana*. The situation selected was a slight eminence on the south bank of the Sutlej, commanding the passage of the river, on the high road from Central Asia to India. The history of the town is in a great measure that of the District, and will be found in Sec. B of Chap. I. Under the Lodis it was the seat of government for this part of the empire, and a large fort was built on the site of the present one by Jalāl Khān, grandson of Nibang Khān. The Mughals fixed the head-quarters of the *sarkār*, or division of the province (*suba*) at Sirhind, and Ludhiana was only a *mazhil*¹⁾ or district; but it did not lose its importance; and, to judge from what are said to have been the boundaries of the Lodis' city, it must have had a population of 5,000 or 6,000. Neither did it suffer from the Durāni invasions, although, as already noticed, Nādir Shāh is said to have ordered a general massacre of the people. On the downfall of the Mughal empire it passed quietly into the hands of the Rais about the year 1760; and under them enjoyed the same measure of prosperity as before. Rai Kalha

¹⁾ *Mazhil* corresponds to our Tahsil better than to any other subdivision.

improved the fort, and it was one of the *thānas* under the rule of this family. Mahārāja Ranjīt Singh took it with the rest of the country from Rāni Bhāg Bhari in 1806, and gave it to his uncle, Rājā Bhāg Singh of Jind. When Sir D. Ochterlony advanced to the Sutlej in 1809, land was allotted to us for a cantonment to the west of the town; but we held nothing else till 1835,⁽²⁾ when, on the death of Rājā Sangat Singh, the town and country about became our own possessions (See Chap. I. B., pp. 15 to 22, for details of the above sketch).

CHAP. IV

Places
Interest.Ludhiāna
Town.

When the town was transferred to us it appears to have occupied the space between the fort and ridge over the lowlands (which latter was the boundary on two sides), and the present Chaura Bāzār up to the Sabzimandi, and on from that the Hazīri Sark. The present Municipal Hall and the tomb of Pīr Roshan⁽³⁾ are situated outside the old limits on the west; but to the east of this the houses covered the whole of the unoccupied space between the fort and the present town. No record can be found of the estimated population of that time. The old imperial road entered the town on the eastern side, where the houses of the American Mission settlement now stand; and the residency was also on this side while the cantonments lay to the west, the present civil station being the remnants of them. Under Sir Claude Wade (1823-38) and his successors the town increased in size and importance, spreading out to the southwards. It became the centre of a very extensive trade in grain, sugar, cloth, &c., which found its way down the Sutlej in boats from Phillaur. There had always been a small colony of Kashmiri weavers in the town, but in 1833 A.D. a famine in Kashmir drove numbers of this class all over the country, and some 1,500 to 2,000 of them were settled in this town, and started in trade by the exertions of Sir C. Wade. In 1842, on our withdrawal from Cabul, the family of the Amīr Shuja-ul-Mulk, with a numerous body of adherents and attendants, came with us; and Ludhiāna, then a frontier station, was fixed on as their residence. They at first took up their abode on the west side of the city; but soon after shifted to the south side, where the land on which their houses and gardens now stand was assigned to them. When after the Sutlej campaign the Ludhiāna District was formed, the civil offices were removed to the cantonment side of the town, and in 1854-5 the Grand Trunk Road was metalled and realigned to its present position. In 1854 the cantonments were abandoned, a small force being retained as a garrison of the fort; but this change does not appear to have much affected the town, which, with the improved communications, was becoming more important every year as a centre of trade. The events of the Mutiny have been related in Chap. I, Sec. B., pp. 25-19. The

History un-
der our rule.

(2) Although the town was not nominally ours till 1835, the Political Agents appear to have exercised paramount influence in it from the first, and many of the improvements effected in it date from before 1835.

(3) "Pīr Abdul Qādir Jalāni" (see para. 64 of the Settlement Report by T. Gordon Walker).

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Places
of interest.

The municipal boundaries were fixed by Punjab Govt. Notn. No. 633, dated 28th Sept. 1886. Its rules of business will be found in the *Punjab Gazette* for March 1887, p. 284 of Part III, and No. 43, dated 3rd Aug. 1898. (Ml. Manual, pages 357-8). Octroi limits were defined by Punjab Govt. Notn. No. 479, dated 1st July 1890, and the schedule was prescribed in Notn. No. 822, dated 5th July 1876. Building bye-laws were sanctioned in *Punjab Gazette*, Part III, p. 70, dated 26th Jan. 1888; and penal bye-laws by Notn. No. 371, dated 3rd June 1890. In the case of the latter the model rules were adopted. (Ml. Manual, pp. 450-1).

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LUDHIANA TOWN.

Ludhiána
Town: posi-
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Ludhiána, the principal town and the head-quarters of the District, is situated on the ridge just over the Budha nála, or former bed of the Sutlej, about 6 miles from the present course; and lies on the North-Western Railway, and the Grand Trunk Road (Delhi to Lahore), 116 miles from Lahore. It is also connected with Ferozepore by a metalled road 72 miles in length. Population in 1901 was 40,649 souls (26,829 males and 21,820 females). Of these 488 were enumerated in civil lines.

History and
derivative
name.

The town was founded in the time of the Lodi emperors, on the site of a village called Mirhota, the date recorded being 898 Hijri (A. D. 1481). The founders were Yúsaf Khán and Nihang Khán Lodis, or perhaps the latter alone; and there is no reason to doubt the generally accepted account that Ludhiána is a corruption of *Lodiána*. The situation selected was a slight eminence on the south bank of the Sutlej, commanding the passage of the river, on the high road from Central Asia to India. The history of the town is in a great measure that of the District, and will be found in Sec. B of Chap. I. Under the Lodis it was the seat of government for this part of the empire, and a large fort was built on the site of the present one by Jalál Khán, grandson of Nihang Khán. The Mughals fixed the head-quarters of the *sarkár*, or division of the province (*suba*) at Sirhind, and Ludhiána was only a *mahál*⁽¹⁾ or district; but it did not lose its importance; and, to judge from what are said to have been the boundaries of the Lodis' city, it must have had a population of 5,000 or 6,000. Neither did it suffer from the Duráni invasions, although, as already noticed, Nádir Sháh is said to have ordered a general massacre of the people. On the downfall of the Mughal empire it passed quietly into the hands of the Rais about the year 1760; and under them enjoyed the same measure of prosperity as before. Rai Kalha

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CHAP. IV

Places
Interest.Ludhiāna
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(3) "Pīr Abdul Qādir Jalāni" (see para. 64 of the Settlement Report by T. Gordon Walker).

CHAP. IV. houses of the town at that time came to within a short distance of the fort, and, when the garrison mutinied, it was found to be in communication with the town-people just outside it—Sísís, Sísís, Gújars, &c. Mr. Ricketts, on the departure of the mutineers, ordered the demolition of all the houses within a radius of 200 or 300 yards of the fort, the inhabitants settling down where they could. The Gújars were removed to their lands below the town; the Sísís took up their abode in the vicinity of the Cantonment Bázár, where they now live; and the Sísís and others spread themselves over the town. The opening of the railway from Delhi to Lahore in 1870 gave a great stimulus to its trade and a number of shops and *saráis* were built along the Grand Trunk Road, facing the station.

General description of the town.

The town is situated in an angle of the ridge or high bank, which to the east of it runs due north and south and then turns westward, forming the boundary on two sides. The houses are mostly built of masonry. In the old part, the limits of which have been described above, they rise storey over storey, and are crowded together, while the streets and lanes are narrow and tortuous. But the new town to the south of the Chaura Bázár bears all the marks of being modern. The streets are wide and straight, and the houses and shops mostly of one pattern. The principal streets, the Chaura Bázár and the Hazúri Sark, were designed by Sir C. Wade himself; and one of his projects, the Iqbal Ganj, is a standing proof that he was rather too sanguine about the speedy development of the town for which he did so much. His successors, Assistant Agents and Deputy Commissioners, have each added something—e.g., the *Murray Ganj* (Captain Murray), *Ghalla Mundi*, or grain market (Captain Larkins), and the *Kaisar Ganj*. In the old parts of the town, such as the Naúgarah square, the houses are many storeys high, but in the new town they are generally, as yet, of only one, though some of the people along the Chaura Bázár have added a second. The old town was divided into *mahallas* according to tribes (Sísís, Sísís, Sayyids, &c.); but these have mostly been lost sight of. Attached to the town is a large area, owned principally by Sayyids, Gújars and Aráíns, most of whom reside within the town limits or in the old military bázár, and this land is divided into eight *tarafs*.

From the situation of the town over the lowlands and the swamps along the Budha nála one would expect malarious fever to prevail after the rains, and in some years, such as 1878, there has been a tremendous loss of life from this cause, the half-starved Kashmíris and others of the lower classes not having sufficient stamina to resist the attacks of the disease. Between 6 and 7 per cent. of the whole population died from fever alone in that year (1878), and the death-rate, which had averaged 83 in the preceding five years, rose to 111. But at other times the town cannot be said to be unhealthy, the sanitary arrangements are good for a

Indian town, and the system of drainage appears to be now efficient. Inspection reports since 1878 speak well of Ludhiāna, which was before considered to be very backward in this respect. The supply of drinking water is from wells inside the town, the quality being apparently very bad on analysis; but it is said that it has evil effects only on new comers. The average death-rate does not compare unfavourably with that of most Punjab towns.

CHAP. IV.
Places of
Interest.
Ludhiāna
Town.

The principal educational institutions are the Municipal High School, the Primary School, the Mission School, and a Hindu Aided School. There are only two regular printing presses, one belonging to the American Mission Society, which publishes a weekly journal called *Nūr Afshān*, and the Dharm Sahāik Press maintained in connection with the Hindu School above mentioned. The principal public buildings and offices are the Municipal Hall, the Post Office, Dāk Bungalow, Kotwālī or Police Station, Tahsīl and Telegraph offices, which all lie near the entrance of the Chaura Bāzār, just outside the town to the west, and the Railway station. Across the railway line, which separates it from the town, at a distance of about a quarter of a mile, is the District office or *Kacheri*, while beyond this lie the church, the cemetery, and the few houses of the European district staff. To the north of the town the fort is situated on a point of the ridge overlooking the lowlands. It is a square structure with a high mud wall and a deep ditch, the inside measuring about 100 yards each way; and it owes its present form to Sir D. Ochterlony, who made use of the bricks found in the neighbouring ruins of Sunet for building it. The principal streets of the town are the Chaura Bāzār, which runs east and west the whole length of the town, the Bazāzān, Pansāri, Lucha and Lakar Bāzārs, Wade Ganj, Hazūri Sark; and the squares or market-places are the Ghalla Mandi, Kaiser Ganj, and others belonging to private persons. It is in these last squares and market-places that most of the dealings in the grain trade inside the town go on. There is always a great deal of business in the Chaura Bāzār, where cloth, shoes, &c., are hawked about; and of an afternoon it is crowded with people along the whole length. There are two or three *sarāis* along the Grand Trunk Road, facing the Railway station, in which grain is stored, those of Ali Muhammad of Jhajjar, Kanahia Lal, &c. Outside the town to the south lie the houses and gardens of Shūhazāda and the other refugees; and beside them are the Jail and Dispensary, while the Mission Settlement is situated further on at the south-east corner.

Public build-
ings and in-
stitutions.

The principal places of interest have been mentioned in the preceding paragraph. To the west of the Railway and behind the district offices is a *rakh*, or plantation, under the District Board. This is traversed by roads in all directions lined with ornamental gardening. The *rakh* is a great place of resort as a drive for the Europeans and rich natives; but all classes of the town and country people frequent it. The old cantonment has completely disappeared,

Objects of
interest.

CHAP. IV. except such houses as have been kept for the European residents, Places of and a few offices close to the town, and the church and cemetery. Interest. The marks of the compounds are visible in places, but most of the land occupied by the old lines is now under cultivation. There are few antiquities in or around the town. The tomb of Pír Abdul Qádir Jakíni has already been referred to. This is in the open space to the south of the fort. There is also an old tomb in the Saíad's *mahalla* of one of their ancestors (Saíad Ali *Fil Mast*), to which is attached a grant of land, and several Hindu temples (Shiválís and Thákardawáras) of recent date. The mound of Sunet lies about three miles west of the town.

Ludhiana
Town.

Ludhiana is a second class municipality with a committee of 24 members, consisting of the Deputy Commissioner, Civil Surgeon and 3 *ex-officio*, 5 nominated and 16 elected. (Pb. Govt. Notn. No. 687, dated 28th Sept. 1886).

The average municipal income for the ten years ending 1902-3 was Rs. 92,831 and the average expenditure Rs. 92,565. The chief items of income and expenditure for 1902-3 were as follows :—

Income.	Rs.	Expenditure.	Rs.
Octroi	72,779	Administration	16,010
Shops and stalls at annual fairs		Public safety	14,553
Taxes	319	Public health and convenience ...	44,165
Municipal property and powers ..	14,180	Public instruction	21,118
Grants and contributions ...	7,745	Contributions	1,800
Others	3,228	Others	6,878
Total	98,196	Total	1,03,514

The municipal boundaries were fixed by Punjab Govt. Notns. No. 688, dated 28th Sept. 1886 No. 713, dated 24th Sept. 1888, and No. 96, dated 24th Febr. 1902 (extending Section E. Its rules of business will be found in the *Punjab Gazette* for 10th March 1887, p. 284 of Part III; also Notns. No. 43, dated 3rd Aug. 1898 and No. 21, dated 3rd Aug. 1899. (Ml. Manual, pp. 357-8). Octroi limits were defined by Punjab Govt. Notn. No. 479, dated 1st July 1890, and the schedule, prescribed by Notn. No. 822, dated 5th July 1876, was revised in 1887 and 1899 (Notns. No. 110, dated 11th March 1887 and No. 390, dated 5th July 1899). Building bye-laws were sanctioned by *Punjab Gazette*, Part III, p. 70, dated 26th Jany. 1888; and penal bye-laws by Notn. No. 370, dated 3rd June 1890. In the case of the latter the model rules were adopted (Ml. Manual, pp. 450-51).

In and about the town lie a few old Muhammadan remains: these are the Shaikhonwáli *masjid* and tomb, near the fort. The mosque, which has two minarets and three domes, was built in the time of Aurangzeb: the *khángah* of Sulimán Sháh Chishti, a square domeless tomb, probably never finished: the *khángah* of Saiyid Ali Sarmast, two tombs and a mosque in an enclosure. One tomb is octagonal and underneath is a *takkhánah*. The second tomb, according to an inscription, was built in 978 H., 1570 A. D. The first tomb was probably built in the time of the Tughlaqs: the *khángah* of Sháh Qutb, west of the road to Phillaur, known to

have been standing for the last 600 years. The walls of the enclosure and the pavement are evidently of bricks from Sunet: the *khāngah* of Saiyid Ali Buzarg, a brick tomb, said to have been built 300 years ago. CHAP. IV.
Places of Interest.

MÁCHHIWÁRA.

The municipal town of Máchhiwára (in Tahsíl Samrála) lies on the ridge over the Budha Nála, 20 miles east of Ludhiána, on the old Rupar Road. A metalled road connects it with Samrála, the Tahsíl headquarters, whence there is also a metalled road to Ludhiána; and although the distance is 26 miles, all traffic goes round this way. Máchhiwára.

The town had in 1901 a population of 5,588 souls (3,027 males and 2,561 females), of which a large portion is agricultural, the village area being 4,800 acres. Máchhiwára may have existed in Hindu times, as a place of the name is mentioned in the Mahabharat; but it is doubtful if it can claim greater antiquity than that allowed by the account that it was founded 800 years ago under the Ghorian dynasty, like Ludhiána, on the south bank of the Sutlej. The name means "the place of fishers," and is common all along the river. It was under the Ghorí dynasty that the Rájputís first settled in this part of the country. The town has a considerable trade in sugar, the *ráb* of the Bét coming into it for manufacture into *khand* or *búra* (a coarse brown sugar). Some account of this trade will be found in the Note on Sugar appended to the Settlement Report, and Mr. Gordon Walker estimated the annual value of the exports of sugar and syrup at 1 to 1½ lakhs of rupees. There is a considerable commercial element, composed of Khatris, Baniás, and Súdís, engaged in money-lending business with the villagers about, principally with the Muhammadans of the Bét. The sugar trade is mostly carried on by the Khatris, who combine it with money-lending, taking payment in *ráb*, which they refine into *khand*, &c. The streets are good, well paved, and clean. The public institutions are a Police Station, a Dispensary and an Anglo-Vernacular Middle School. As in Ludhiána there is a terrible amount of sickness in the autumn, and for two months most of the inhabitants suffer from fever. Under the Sikhs it was the headquarters of the Sodhís; and they have left a large brick fort, now partly occupied by the Police Station and a Diwánkhána or Court.

Near the town are a few old buildings which include the Sujan Sháhwalí *masjid* built in the time of Muhammad Sháh by the ancestors of Saiyid Qásim Ali; the mosque of Míhr Ali Sháh or Qázi *masjid* of stone, built in the time of Sikandar Lodi, 923 H., 1517 A. D., by the lady Fath Malik, and still in use: the Ganj-i-Sháhídán or place of martyrs, west of the town, probably the tomb of those who fell in the battle of Máchhiwára in 1555 A. D.: the Diwáli

CHAP. IV. *Deví, Bhadr Káli*, a brick temple, a mile west of the town, built 90 years ago. About a mile west of the town are the remains of an old mosque which was built of blocks of *kankar*. Round about it are many ruined graves, and the ground is covered with remains of buildings. Many of the bricks are of large dimensions, showing great age. The people point to a well which contains a now plain stone, which they say once bore an inscription that the man who sank it had previously sunk 360 wells in Máchhiwára. There are some five wells to the west of the town in the sand, all built of large bricks. Hence it may be inferred that the town formerly extended towards the west. Gurudwára, a brick Sikh temple built 100 years ago by Sodhi Karm Singh, to commemorate a visit of Gurú Gobind Singh to this place. It is in the possession of a resident Akáli. The palace of the Sodhis of Máchhiwára, now an utter ruin, is close to the Police rest-house at the west end of the town.

Máchhiwára is a second class municipality with a committee of 9 members, 1 *ex-officio*, 2 nominated and 6 elected (Punjab Govt. Notn. No. 687, dated 28th Sept. 1886). The average municipal income for the ten years ending 1902-3 was Rs. 4,928 and the average expenditure Rs. 4,922. The chief items of income and expenditure for 1902-3 were as follows:—

Income,	Rs.	Expenditure,	Rs.
Octroi	3,080	Administration	868
Municipal property and powers ..	601	Public safety	765
Grants and contributions... ..	570	Public health and convenience ...	3,074
Others	1,069	Public instruction	951
		Others	31
Total	5,270	Total	5,689

Malaudh.

The municipal boundaries were fixed by Punjab Govt. Notn. No. 683, dated 28th Sept. 1886. Its rules of business will be found in the *Punjab Gazette* for 10th March 1887, p. 284 of Part III, and Notn. No. 43, dated 3rd Augt. 1898. (Ml. Manual, pp. 357-8). Octroi limits were defined by Punjab Govt. Notn. No. 479, dated 1st July 1890, and the schedule, prescribed by Notn. No. 1106 S., dated 26th Augt. 1885, was revised in 1887 (Notn. No. 201, dated 29th April). Building bye-laws will be found in the *Punjab Gazette* for Jan. 1888, p. 70 of Part III, and penal bye-laws were sanctioned by Notn. No. 371, dated 3rd June 1890. In the case of the latter the model rules were adopted. (Ml. Manual, pp. 450-1).

MALAUDH.

Malaudh, the residence of one of the branches of the family of the Malaudh Sardárs, which derives its name from the place, has a small trading community and a good *bázár*. Population (1901) 1,915.

MEGHAN.

Meghan.

Meghán, 4 miles south of Khanna, contains a grove of trees and a tomb. The grove is held in high esteem by the natives, who

will not cut down a tree. The tomb has been in existence for over 100 years. Other groves lie 6 miles north of Khanna and 5 miles west of that town. CHAP. IV.
Places of Interest.

PIR MUBARAK.

Pir Mubarak, 8 miles south of Khanna, a grove of trees and a brick tomb. Pir Mubarak.

RAHAWAN.

Rahawan contains a masjid of brick, built by the ancestors of the headmen of the place in the time of Sháh Jahán. Rahawan.

RAIKOT.

The municipal town of Raikot is situated in the Jagrión Tahsil, 24 miles by the direct road south-west of Ludhiána, with which it is connected by the metalled road to Dháká on the Ludhiána-Feroz-pore road. Its distance from Ludhiána by this road is 27 miles. Raikot had in 1901 a population of 10,131 souls (5,185 males and 4,946 females); but is not a place of very great importance. Of the population about one-half is agricultural, as there is a very large village area (nearly 8,000 acres) attached to it. This land was cultivated from of old, being divided between six villages; but 230 years ago (so says the family history) Rai Ahmad, moving from Talwandi, the former seat of the family, made the place the head quarters of his territory, and called it Raikot. The scattered villages were collected into one town, and a trading community assembled. The followers of the Rais would of themselves have been a large addition to the population of any place, as they must always have maintained a large army. Raikot declined in importance on the overthrow of the Rais; but there is still a certain amount of local trade carried on by the Khatri, Bhábra, &c., residents. This is principally in grain from the villages to the south, the agriculturists taking in return clothes, brass dishes, salt, &c. The population remained stationary; and there are no signs that the place is developing, although the situation should give it the command of the trade from the Jangal, which at present goes straight through to Ludhiána. A good road towards Sahna would probably make some difference. The town has, like Jagrión, an Anglo-Vernacular Middle School, a Police Station, and a third class dispensary. The town is surrounded by a brick wall, ruinous in parts. The principal places of interest are the palaces of Rais, now in the possession of Imám Bakhsh, the adopted son of the last ráni who resides here. These buildings are mostly dilapidated. Raikot.

Raikot is a second class municipality with a committee of 9 members, 3 nominated and 6 elected. (Punjab Govt. Notn. No. 687, dated 28th Sept. 1886). The average municipal income for the ten years ending 1902-3 was

CHAP. IV. Rs. 6,805, and the average expenditure Rs. 6,472. The chief items of income and expenditure for 1902-3 were as follows:—

Places of Interest.

	Income,	Rs.	Expenditure,	Rs.
Raikot.				
	Octroi	5,040	Administration	1,122
			Public safety	697
	Municipal property and powers ...	1,665	Public health and convenience ...	4,659
			Contributions	180
	Grants and contributions... ..	915	Public instruction	1,691
			Others	465
	Others	750		
	Total	8,270	Total	8,514

The municipal boundaries were fixed by Punjab Govt. Notn. No. 688, dated 28th Sept. 1886. Its rules of business will be found in the *Punjab Gazette* for March 1887, p. 284 of Part III, and Notn. No. 43, dated 3rd Augt. 1898 (Ml. Manual, pp. 357-8). Octroi limits were defined by Punjab Govt. Notn. No. 479, dated 1st July 1890; and the schedule was prescribed by Notn. No. 822, dated 5th July 1876. Building bye-laws will be found in the *Punjab Gazette* for Jan. 1888, p. 70 of Part III, and penal bye-laws were sanctioned by No. 371, dated 3rd June 1890. In the case of the latter the model rules were adopted (Ml. Manual, p. 450-1).

RAIPUR.

Raipur, 11 miles south of Ludhiána, is the chief village of the Garewal Jats, who wielded some local authority at the close of the 18th century. The houses are almost all built of burnt bricks. The population is mostly agricultural; but there are a good many shops in the *bázár*. The village has 12 headmen. Population (1901) 4,416.

SAHNA.

Sahna, the headquarters of a Police Station, 54 miles south-west of Ludhiána, is the largest of the Jangal villages, and the original seat of the Malaudh family, who have a large fort in it. Its inhabitants are almost all agriculturists, and the houses are of sun-dried bricks. The *bázár* contains a few ordinary shops. The village had 17 headmen. Population (1901) 4,469.

SAHNEWAL.

Sahnewal, a station on the North-Western Railway, 9 miles south-east of Ludhiána. A good *bázár* is springing up. Population (1901) 2,422.

SAMRÁLA TAHSIL.

Samrála Tahsil.

Samrála Tahsil of the Ludhiana District, Punjab, lying on the south bank of the Sutlej between 30° 37' and 30° 59' N and 76° 2' and 76° 24' E, with an area of 291 square miles. Its population was 154,995 in 1901 as against 158,770 in 1891. It contains the towns

of Khanna (3,838) and Múchhiwāra (5,588) and 263 villages, among which is Samrala, the tahsil headquarters. The land revenue, including cesses, amounted in 1902-03 to Rs. 3,56,750. CHAP. IV
Places of
interest.

SARAI LASHKARI KHAN.

Sarāi Lashkari Khan, 8 miles west of Khanna, a brick *sarāi* similar to that at Khanna, built in the time of Aurangzeb Alamgír. It is still in use, and is in possession of Government, by whom a *chaukidār* is entertained. Sarāi Lash-
kari Khān.

TIHARA.

Tihāra has already been described in Chap. I. It is situated in the north-west extremity of the district on the high bank over the Sutlej, 27 miles west of Ludhiāna. Its present inhabitants are the ordinary agricultural and miscellaneous population (2,609 souls in 1901) of five or six villages (called *tarafs*), who are collected together in a common site like the people of the *agwārs* of Jagiāon. It has also a fair *bāzār* with a number of shops. The old town has long since disappeared in the river and no traces of it remain. Tihāra.

The village contains a *maqbara* of Shāh Ishqwāla, a brick tomb needing repairs to plinth and dome, the latter being in ruins. It lies in the common burial-ground and is not looked after. The *maqbara* of Shāh Diwān, a mile west of the village, is said to have been built in the time of Akbar. It has a grant of 190 *bigahs* of land attached to it for maintenance.

APPENDIX I.

WEIGHTS AND MEASURES.

The unit of cloth measure is the *gira*, the width of the first three fingers, 16 *giras* going to the *gaz* or yard. In the *gaz* used for *pashmina* there are said to be only 14½ *giras*. The *gaz* is two cubits (*hāth*), i.e., twice the length from the elbow to the tip of the middle finger.

The scale for weight is as follows:—

37 *paisa mansūri* = 1 *ser kacheha*.

40 *ser kacheha* = 1 *maund kacheha*.

Appendix I.

Measures
of length,
weight and
capacity.
Gordon
Walker, S. R.,
§ 144.

The *mansūri paisa* is the old copper coinage of the country. The *kacheha* scale is used everywhere, and the whole of the grain trade is done in it, even in the shops of Ludhiāna no other being used. The *kacheha* maund is at Ludhiāna 17 of our standard *ser*s. It varies slightly through the district, this being a remnant of Sikh times, when every ruler had his own weight. A *Jagrān* maund is about four *ser*s (*kacheha*) less than that of Ludhiāna; and one of Pakhowāl something smaller still. Weighing is generally done with a 10 *ser* (*kacheha*) weight, called *dasera*, which has a Government stamp on it. Almost every agriculturist has a weighing balance (*takri*) of his own. A *māp* or earthenware vessel is used in the field for finding out roughly the amount of grain, but in selling, the balance and weights are always used. Milk is sold and bought by the *ser*s; but it is generally measured in a *gadua* or brass vessel of known capacity. Oil is also sold by weight, and it may be said that measures of capacity do not exist.

The measure of area has been the subject of much inquiry and of a good deal of correspondence. Mr. Gordon Walker thus discusses the subject: "The emperor Akbar fixed one standard *bigah* for the whole empire, viz., a square of which each side was a chain. The chain was 20 *ghattas*, each *ghatta* being 3 *hāthi gaz*. Thus 3 *hāthi gaz* = 1 *ghatta*, 20 *ghattas* = 1 chain. The *ghatta* I do not find mentioned in the *Am Akbari*, and I could not before account for it. The *hāthi gaz* was Akbar's standard of linear measurement, and is somewhat less than ours, so that the *ghatta* is 2½ of our yard. The Sikhs introduced their own land measures, of which mention will be made hereafter. The imperial *bigah* was restored as the official standard in our settlement of the villages acquired in 1835, and in the whole district in 1850; but the people have not adopted it. They know it very well, but they say that it bears a certain relation to the local measure. There is no connection between *gaz* or *ghatta* on which it is built, and the paces on which the people always fall back. The ancient measures of the country are the *ghumāo* and the *kachha bigah*. The latter is the standard of Hindustan or the Cis-Sutlej country; and the former appears to be in use all over the Punjab proper, and it has also partly spread in the Malwah. In the uplands of this district the *ghumāo* is used in the greater part of *Jagrān* and in the Jangal villages, and the *bigah* in the rest. In the Bāt the *ghumāo* prevails, except in a small piece of country about Matewārah. The Bāt tract was all in the Jullundur Doab at one time, and brought the Punjab measure with it when the river changed its course, the exception mentioned above being caused by Sullia Singh introducing the use of the *bigah* in the new villages which he founded, so as to have one standard for the whole of his territory. It was not in the power of the rulers to make the people adopt a new measure; but they could fix the standard of that measure.

Measures of
area.
Gordon
Walker, S. R.,
§ 145.
The *bigah* of
Akbar.

Measures of
country.

Appendix I. "The scale of the *ghumáo* is as follows:—Measures of
the country.3 *Karams*, double paces each way=1 *mandla*.7 *Mandlas* = 1 *kandl*.8 *Kandls* = 1 *ghumdo*.

"But generally the *ghumáo* is said to be four *kachcha bigahs*. A *kachcha bigah* is 20 *karams* each way. The *karam*, however, is a very varying quantity, and it was here that the difference came in. The rulers had constant necessity for using a measure either for the land on which cash rates were charged (*zabti*) or for *kankút* appraisement of the crop; and there were in every petty state some persons whose pacing was recognized as the Government standard. The *karam* would be fixed by the ruler at so many *chappas* or hand breaths 16 to 18; and the pacing was done to suit this. In the more highly cultivated eastern villages the *karam* was smaller, and that of the Kheri *iláqa*, adjoining Ambála, was recognized as 16 *chappas*, while in Jagráon the *karam* was 18 *chappas*. This difference of measures has remained in force, and the *kachcha bigah* of Jagráon is about two-fifths, while that of Kheri is two-sevenths, or less, of the standard official *bigah*.

The scale of the *kachcha bigah* is—20 *karams* × 1 *karam* = 1 *kachcha biswah*.20 " × 20 " = 1 *kachcha bigah*.

"I may say here that we have finally adopted for future use a *kachcha bigah*, one-third the old *pakka bigah*, measured by a chain of 29 *karams*, the *karam* being 57 inches, and the chain 95 feet. This is a good average for the district, and fits into the old standard."

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STATE, PART A.—1904.

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CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspect.

The State of Máler Kotla forms a compact wedge of territory which dove-tails into the northern border of the Phulkián States. It is bordered on the north by the Ludhiána Tahsil and District and encircled on the east, south and west by Patiala State territory, the Loht Badi *ilāqa* of the Nábha State bordering it on the north-west. Two villages Mánki and Sandaur belonging to the Ludhiána District, lie between this part of Nábha and the State, and the small block of Ludhiána territory called Jandiál Kalán is just within its northern border. Lying between 30° 24' and 30° 41' N., and 75° 42' and 75° 59' E., the State is 18 miles long by 22 broad, and has an area of 167 square miles, with a population (1901) of 77,506 souls.

CHAP. I. A.
Physical
Aspect.

The country is a level plain unbroken by a single hill or stream and varied only by sand drifts, which occur in all directions and in some parts assume the shape of regular ridges. The Bhatinda Branch of the Sirhind Canal passes through the northern part of the State, but no irrigation is effected from it owing to the refusal of His Highness the present Nawáb, Muhammad Ibrahim Ali Khán, to permit canal irrigation in the State.

The State is badly wooded, whole tracts of cultivation being entirely without trees, except a few stunted *kikars* here and there. Some *barothás* and *pípals* exist round village sites, and the *shisham* has been planted on road-sides, but the demand for culturable land is too great to admit of trees being planted elsewhere.

There is nothing to note under the head of Geology, as the State is situated entirely in the alluvium. Geographically, it is part of the adjacent Phulkián States, and its fauna and flora resemble those of the Patiala or Nábha territories, which adjoin it.

Geology, etc.

The climate of Máler Kotla is dry and healthy, resembling that of the Jangal tract of the Ludhiána District and Barnála Nizámat in Patiala.

At Settlement the average annual rainfall in Máler Kotla was taken at 23 inches (*vide* Assessment Report, § 4). This amount would be sufficient for agricultural purposes, but the minimum is as low as 10 or 11 inches, which is too little. The soil of Kotla is, however, so retentive of moisture that even a small amount of rainfall produces an average crop, provided it is seasonable. During the 13 years 1891-92 to 1903-04 the average rainfall only amounted to 19 inches annually.

Rainfall.

CHAP. I. B.

Section B.—History.

History.

The founder of the Kotla family at Málér was Sadr-ud-Dín, commonly known as the Shaikh Sadr Jahán,⁽¹⁾ a Sarwání Afghán of Daraband in Khurásán, a very pious man of much celebrity in his time, and a disciple of the Pír Rukn Alam, the Multáni, whom he left with the intention of spending his life in seclusion; and, settled at Bhumsi, a place which lay on a tributary⁽²⁾ of the river Sutlej. Sultán Bahlol Lodi⁽³⁾ had halted at Bhumsi, when, on his way to attack Delhi, with his Wazír Hámid Khán, when Sadr-ud-Dín got into his service. Bahlol had no sooner become king of Delhi than he gave him his daughter Táj Murassa Begam in marriage in 1454 A.D. with, of course, a suitable dowry in a tract of land containing, 12⁽⁴⁾ large and 56 small villages. Subsequently the Shaikh contracted a second wealthy marriage in the family of Bahrán, the Bhatti chief of Kapúthala. He died at the age of 71 in 1515 A.D., leaving three sons, Isa, Hasan and Musa by the Lodi princess, and a daughter⁽⁵⁾ by the Bhatti lady. The present Málér Kotla family is descended from Isa, the descendants of Hasan being now merely *khalifas* or attendants at the shrine of Sadr Jahán. Musa had died without heirs in the lifetime of his father.

The death of Sadr-ud-Dín gave rise to a series of disputes among his sons regarding the succession. These might have ended in disaster had it not been for the interference of the Hákim or Subah of Málér, by whose order a portion of the estate was set aside and divided among the brothers, Isa, the eldest son, succeeding to the whole of the remainder. Henceforward they had no quarrels about their *jágirs*. Hasan left two sons Sulaimán and Mirza, while Isa left a son, Muhammad Sháh, who succeeded his father. One of the sons of Hasan killed the Subah of Málér, and was for this act driven into exile and his estate confiscated. His cousin Muhammad Sháh was also involved in this punishment, a fate which threw him into the arms of the Rai of Sunpat. Meanwhile Sher Sháh had overthrown Humáyun, whereupon Muhammad Sháh borrowed a large sum of the Rai and recovered his *jágir* by buying over the Subah of Sirhind. He did not, however, allow his cousins to share in it, as they had contributed nothing to the cost of its recovery, and they became dependent on the offerings at the shrine of Sadr Jahán. He died, leaving three sons, of whom Khwájá Maudúd, the eldest, succeeded to his father's estate in 1545,

(1) The title Sadr-i-Jahán or Kizá-ul-Kuzát, also called Sadr-ul-Islám, was that of the chief officer of justice at the Delhi Court circa 1800 A.D.

(2) This tributary is still traceable, its course being marked by the torrent which runs between Málér and Kotla after heavy rain.

(3) Malik Bahlol Lodi was a nephew of Sultán Sháh Lodi, who held the *pargana* of Sirhind in *jágir* under the Emperors Mubárák Sháh and Sayyid Khizr, and succeeded his uncle in that fief E.H.I., V, p. 17.

(4) Málér, Hadiya, Barnála, Phul, Mahrá, Langowál, Sanghera, Pall, Chamkaur, Amgarh, Ballán and Amlah are said to have been the 12 'large villages.'

(5) The daughter was married in Tohána near Jakhal to a Rájpút family, where her tomb still exists.

his brothers only receiving a few villages for their subsistence, which their descendants still possess.

CHAP. I. B
History.

Khwāja Maudūd Khan had three sons, the eldest of whom was Fateh Muhammad, who succeeded his father.

Fateh Muhammad Khan left one son, Báyazid Khan, who was fifth in descent from Sadr Jahán.⁽¹⁾ He was the first to considerably enlarge the family estates, and founded Kotla near Máler, in 1657. He frequented the Delhi court and received from the Emperor the *parganas* of Kadrábád and Naugánwa in *jágir*. He died in 1659, leaving four sons, the eldest of whom, Firoz Khan, succeeded as Rais. Firoz Khan died in 1672. His eldest son, Sher Muhammad Khán, was a prominent general of his time. He served in the Bihár campaign and his services were rewarded by a *jágir* of 70 villages, one of which, Sherpur,⁽²⁾ now in the Patiala State, he fortified. He also served in Badaun, aiding the imperial forces to suppress the revolt of Ali Muhammad, the Rohilla. In his days began that incessant warfare with the Sikhs, under the Gurús Tegh Bahádur and Gobind Singh, which endured until quite modern times, and by which the State of Máler Kotla was almost annihilated. Sher Muhammad himself was, however, successful in opposing the rising power of the Sikhs, for he defeated the Gurú Tegh Bahádur at Chamkaur in a desperate fight in which his brother Khizr Khán and Náhar Khán, his nephew, were killed. In this battle the Gurú was captured and sent as a prisoner to Delhi under an escort commanded by Sher Muhammad's son, Ghulám Hussain. The sons of the Gurú also were all captured on this occasion (except one who escaped to Bágrián, where he died of his wounds) and subsequently put to death at Sirhind, despite the remonstrances of Sher Muhammad, who thereby earned the gratitude of the Gurú. In return for his services to the empire Sher Muhammad received the *iláqa* of Khamáno in fief, and at his death in 1712 the State comprised the 18 *parganáas* of Bahlolpur, Khizrábád, Khamáno, Isru, Pail, Dhamót, Amloh, Bhádson, Kapúrgarh, Naugánwa, Sherpur, Balian and Máler.

The next Rais, Ghulám Hussain Khán, was a timid man, of a simple and peaceable disposition. He, in his lifetime, excluded his sons from the chiefship, for what was considered to be pusillanimity, and installed his brother Jamál Khán on the throne. He himself abdicated and took a small *jágir* of five villages, called Panjgráin, for his expenses.

Jamál Khán was a great chief in his day and the ancestor of all the ruling family and the leading *jágirdárs* in the State of the present day. Shortly after his accession he became engaged in a guerilla warfare with the neighbouring Sikh chiefs, and encountered the Rája of Patiala at Sanghera in a sharp fight, in which, though at

(1) It is also said that Báyazid Khán received the title of Nawáb from the Emperor,
(2) Its name was Habbwál, but he re-named it Sherpur.

CHAP. I. B. first victorious, he was defeated, his force taking to flight on seeing some of their leaders killed in an ambuscade. He thus lost the Sanghera *ilāqa* in *parqana* Balian, including Hādiāya, which Ala Singh made his capital. In 1747, however, he received a letter from Ahmad Shāh, Durrāni, requesting him to disperse the Sikh forces, which were gathering in the country between the Sutlej and Sirhind, and he accordingly sent a force under his son, which defeated the Sikhs and pursued them as far as Samad. For this service Ahmad Shāh gave him a robe of honour, but some time after this event he allied himself with the Rai of Raikot in a demonstration against Alā Singh, the Rāja of Patiala, and was signally defeated near Barnāla. He thus lost this town, but soon after he took possession of Māchhiwāra and Rūpar.

History.

Upon Ahmad Shāh's departure from India, Adīna Beg seized the opportunity to form an alliance with the Sikhs and take possession of Rūpar. Jamāl Khān went to expel the insurgents from that place and he attacked it at the head of his troops, but it was strongly fortified and offered a stubborn resistance. During the siege Jamāl Khān was killed by a bullet.

He left five sons, the eldest of whom, Bhīkan Khān, became Rais. He seems to have been a temporiser, alternately a friend of the Sikhs and⁽¹⁾ of Ahmad Shāh Durrāni. From the latter he received the right to coin in his own name, and, during his sojourn in India, defeated the Sikhs at Rohīra and recovered certain villages which they had wrested from him. But after Ahmad Shāh's departure the Sikhs returned to the attack, and Bhīkan Khān, being worsted in a skirmish with Amīr Singh at Kālājāh near Sāmāna, was retreating on Kotla, when he was shot from behind while drinking from a well by a Sikh villager. This occurred in 1768.

Bhīkan Khān left two sons, Wazīr Khān and Fateh Khān, who were infants. His brother,⁽²⁾ Bahādūr Khān, succeeded him. This chief's reign was a series of disasters. His arrogance made him obnoxious to the Kotla Afghāns, and the State treasure was in the hands of Bhīkan Khān's widow, so that his troops remained unpaid.⁽³⁾ But though deserted by all, his influential kinsmen, Bahādūr Khān, offered a stubborn resistance to the Sikhs, whose superior forces alone enabled them to overrun the whole State, save a strip of territory round Kotla itself. The chief met his death in an engagement with the Sikhs at Jhal in 1766.

Bahādūr Khān also left two sons, Himmat Khān and Daler Khān,⁽⁴⁾ who succeeded to their father's estate, but again the chief-

(1) He conferred the village of Bagriān upon the Bhāis of that place.

(2) It is said that Bahādūr Khān, at first their guardian, usurped the throne.

(3) Because, it would seem, she regarded him as an usurper, and retained the treasure on behalf of Wazīr Khān.

(4) Daler Khān adopted Shialam, but was unable to possess it of only

ship went to the eldest surviving brother, Umr Khán.⁽¹⁾ He attempted to recover the villages taken by the Sikhs, and fought a battle at Tibba with his neighbour Rája Amr Singh of Patiala. The contest was carried on with varying results, until the Rai of Raikot intervened, and a treaty was effected by which the Rája agreed to restore 116 villages to Umr Khán, but he only actually restored 74. Nevertheless, after this treaty, Umr Khán maintained friendly relations with the Rája. Asad-ulláh Khán, the fourth brother, next became Raís.⁽²⁾ He continued to live amicably with Rája Amr Singh of Patiala, and during that ruler's invasion of Siálba sent his troops to assist the Sikhs and thus cemented the alliance between the States.

CHAP. I. B.
History.

On his death in 1782, Atá-u-lláh Khán⁽³⁾ the last of the five sons of Jamál Khán, succeeded him. His reign was one of continuous war, but he held his own with some success. The valiant Sirdár Chuhar Singh of Bhadaur seized Kangunwál and Atá-ulláh Khán, fought and recovered it. Soon afterwards Diwán Nánú Mal was dismissed from his office in Patiala and took refuge in Kotla, where he proceeded to instigate Atá-ulláh Khán to declare war on his old master, alleging that his treasury was empty and his subjects ripe for revolt. Atá-ulláh Khán accordingly attacked the Rája of Patiala at Khánpur, but was defeated. Nánú Mal soon after died in 1792, at Kotla. The Bedi Síhí Singh now preached a holy war against the Kotla Afgháns, as killers of kine, and attacked Múler with a large force. Atá-ulláh Khán made a gallant resistance, but, being unable to hold the town, he retreated into Kotla, which was more strongly fortified, and despatched messengers to the Rája of Patiala for assistance. The Rája's troops were encamped at Amrigarh, but before they reached Múler Kotla, the Bedi, who had received a bullet-wound in the siege, withdrew his troops and retired across the Sutlej.

1794 A. D.

By 1788, the Mahrattas had become predominant in that part of the country which lies between the Jumna and the Sutlej. They were gathering strength under Sindhia, when the British first defeated them at Laswári in 1803, and again General Lake's forces gave them under Holkar a crushing defeat in 1805. In General Lake's campaign against Holkar, Atá-ulláh Khán joined the British forces with all his troops and followers, and continued with them till the victory of Laswári was complete and the English had become the paramount masters of the cis-Sutlej country.

In 1808 anjít Singh, having deprived Raikot of the last shred of independence and divided the villages of that State between

(1) It is said that Umr only succeeded to the guardianship of Wazír Khán, but subsequently usurped the throne: while Bahádur Khán's sons only succeeded to their father's private estates because he was not *de jure* Nawáb or Raís.

(2) Or guardian of Wazír Khán.

(3) As guardian of Wazír Khán, it is said.

CHAP. I. B. Jind, Nābha and other chiefs, turned towards Kotla and demanded a *lakh* and a half of rupees as the price of his non-intervention. History. Two-thirds of this sum were paid at once. For the remaining Rs. 50,000, five villages⁽¹⁾ were mortgaged to the Mahārāja, who, despite the remonstrances of Sir C. Metcalfe, established military posts which were subsequently removed by Sir D. Ochterlony. Ranjit Singh had also left his Tahsildars and Thinnedars to recover the money, but in 1810 the State came under British protection, and the Sikh officials were removed. When Ranjit Singh came to Maler Kotla, Wazir Khān laid his claim before Sir C. T. Metcalfe, the British envoy, who told him that he could not interfere as the treaty with Mahārāja Ranjit Singh had not yet been signed. After the treaty of 1809, and the British proclamation of a protectorate over the Cis-Sutlej territory, Wazir Khān laid his claim formally before Sir David Ochterlony declaring that he was the rightful heir, but being an infant at his father, Nawāb Biskan Khān's death, his uncles had usurped his rights. The case was pending when Atā-ulla Khān died in 1810, and his son Rahmat Ali Khān claimed the Rāis ship. But the rights of Wazir Khān were upheld and he was made Nawāb.

At the same time the British Government directed that the law of primogeniture should in future apply.⁽²⁾ Wazir Khān led an uneventful life. He assisted Sir D. Ochterlony with supplies and transport in the Gurkha war, and his son, Amīr Khān, served with a small contingent at the siege of Malaun in 1814. Wazir Khān, dying in 1821, was succeeded by his son, Amīr Khān, who himself led a contingent force to serve in the first Kabul war of 1839, and fought on the side of the British at Mādki and Ferozshāh, receiving in recognition of his services⁽³⁾ the villages of Maherna-Rasūlpur and Fatehpur Chhanna with the title of Nawāb. He sent another contingent to help the British in the second Gurkha campaign. He died in April 1846 and was succeeded by his son, Mahbāb Ali Khān, better known as Sube Khān. Like his Sikh neighbours, he was on the side of the British in the Mutiny of 1857 and did good service at Ludhiāna accompanied by the other Kotla Khāns. He died in November 1859.

His son, Sikandar Ali Khān, seems to have spent all his time in quarrelling with his relatives. He had two sons, both of whom died young.

Sikandar Ali Khān then nominated Ibrāhīm Ali Khān, the eldest son of Dilāwar Ali Khān, as his heir, in pursuance of the right of adoption conferred on him by the British Government in

(1) Lehra, Pohir, Jhamat, Kulahr and Janghera.

(2) Wazir Khān's brother, Fateh Khān, held a separate *jāgi*. His branch ended with Yāqūb Ali Khān, who brought a *maulvi*, Abdār Rahīm, from Rāikot to teach Arabic in Maler Kotla, and thus atoned for the debauchery which caused his early death.

(3) In 1824 his troops also suppressed the Akālis, who had committed a murder at Chāhābād.

1861. The present Nawāb, Muhammad Ibrāhīm Ali Khān, is thus the great-grandson of Atā-ullah Khān, the fifth son of Jamāl Khān. CHAP. I, B.
History.

In 1866, a council, consisting of Munshi Kanhaya Lal, Qāzi Ghulām Sarwar and Sarāj-ul-Haq, was appointed by Government to adjust the claims of Jamāl Khān's descendants *inter se*, and also those of their servants. In this same year a salute of 9 guns was conferred by Government on Nawāb Sikandar Ali Khān and his successors.

In 1869 trouble arose between the Nawāb and Ghulām Muhammad over an alleged mortgage of the village of Choong to the former. Bloodshed ensued, but the matter was eventually compromised.

Nawāb Sikandar Ali Khān was present at the Viceroyal *darbār* of 1869, held in honour of the late Amir Sher Ali Khān of Kābul, and next year went to Lahore to have an audience with His Royal Highness the Duke of Edinburgh.

On the death of Nawāb Sikandar Ali Khān in 1871, the line of Bhaskan Khān ended, and Ibrāhīm Ali Khān, his adopted son, succeeded him at the age of 14, his claim being formally recognised by Government in 1872. Mr. Heath, an officer of the Punjab Commission, was appointed Superintendent of the State during his minority. A year after his accession, *i.e.*, in 1872, the fanatic Kākās attacked Kotla, killing some townspeople and plundering houses. After their withdrawal from Māler Kotla, they made for Patāla territory, where they were captured and handed over to the Māler Kotla authorities, and they were executed by Mr. Cowan, Deputy Commissioner of Ludhiāna, under orders of Mr. Forsyth, Commissioner and Agent of Ambāla.

The Nawāb Muhammed Ibrāhīm Ali Khān was invested with full power in 1875. The pernicious custom—whereby every scion of the house got a share of the State with full rights,—fiscal, judicial and administrative over it,—was discontinued during the reign of the Nawāb and a new rule laid down by the British Government, whereby the Nawāb alone was permitted to exercise judicial and executive powers within the State territory. The old Khān, Ghulām Muhammad Khān, was, however, allowed to continue to exercise for life the judicial functions he had enjoyed during the rule of the late Nawāb. Khān Ghulām Muhammad Khān died on the 3rd of May 1878, and his sons then ceased to exercise any judicial or revenue powers in their *jāgirs*. The status of the Khāwāns, the members of Jamāl Khān's family, was modified in the last settlement, and further modified by the Government in 1899 on their filing an appeal against the State in 1896. They have now no control whatever even in their own villages, and are all mere *jāgirdārs* under the suzerainty of the Nawāb.

CHAP. I. B.

The improvements made by this Nawáb were :—

History.

- (1) Seven schools were established in the State—two in Kotla and five in different villages. Of these only one, at Máler Kotla, still exists.
- (2) A charitable dispensary was established in Kotla.
- (3) Two new metalled roads were constructed in the State territory, towards Nábha and Sangrúr. Metalled roads and drains were also made in the capital.

In 1877 the Nawáb was invited to the Imperial assemblage at Delhi, and honoured with an additional salute of two guns as a distinction personal to himself on the occasion of the proclamation of Her Imperial Majesty the Empress of India.

In 1878, at the request of the Nawáb, Government sanctioned a contingent of 220 Infantry and 60 Cavalry which was equipped for Frontier service. Khán Sáhib Ináyat Ali Khán, brother of the Nawáb, was attached to the staff of General Sir John Watson as an Aide-de-Camp to represent the Máler Kotla State. The State also supplied a number of transport animals for the British forces on their departure to, and return from, Kábul. In 1880, the Nawáb was invited to attend the Viceregal *darbár* held at Lahore. Two years afterwards, he attended the Viceregal *darbár* of Rúpar, held on the 24th November, to celebrate the opening of the Rúpar Canal.

The Nawáb had three sons, Sáhibzádás Isháq Ali Khán, Ahmad Ali Khán, and Jáfar Ali Khán, of whom the eldest died in 1884 at the age of ten. The death of this son, followed closely by the death of the Begam, affected the Nawáb's reason and he withdrew from worldly affairs. The State had then to be placed under the management of a Superintendent by Government, and this arrangement lasted up to 1903, when Sáhibzáda Ahmad Ali Khán, the heir apparent, took charge of it from the Hon'ble the Nawáb of Loháru, the last Superintendent. The young Nawáb is a well educated and promising youth. During the *régime* of the Court of Wards the following four Superintendents managed the State affairs :—

- (1) Kázi Ahmad Sháh from 17th April 1885 to 13th September 1886.
- (2) Mr. G. E. Wakefield, the retired Deputy Commissioner of Ludhiána, from 19th February 1887 to 17th August 1889.
- (3) Khán Bahádúr Mirza Agha Muhammad from 13th August 1889 to 1st January 1893.
- (4) Council from 1st January 1893 to 1st May 1893.
- (5) The Hon'ble Nawáb Sir Amír-ud-dín Alimad, Khán Bahádúr, K.C.I. E., Chief of Loháru, from 1st May 1893 to 1st January 1903.

The period of his 10 years' Superintendentship is remarkable for a number of improvements such as the construction of the Ludhiana-Dhuri-Jakhal Railway and the organization of the company of Imperial Service Sappers in 1894. The corps saw first service in the Tirah Expedition of 1897-98 and was again on active service in the China Campaign of 1900-01.

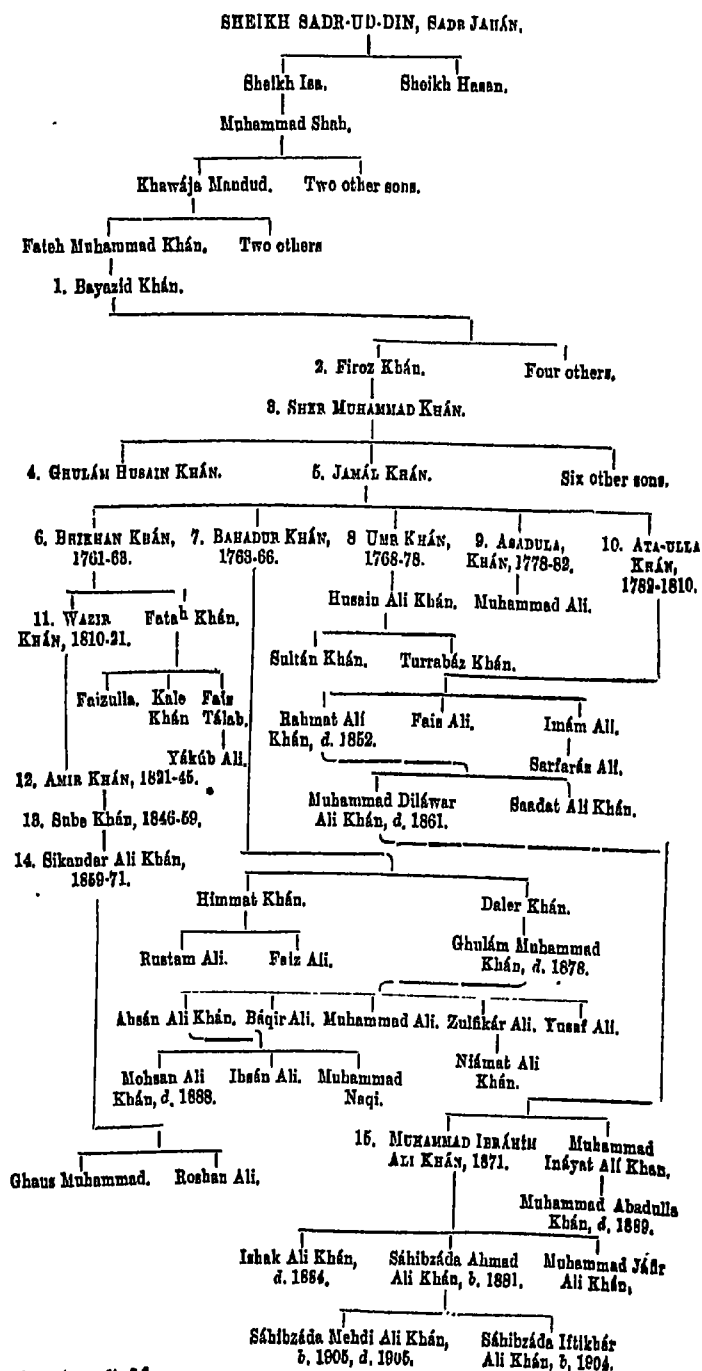
CHAP. I. B.
History.

Sáhibzáda Ahmad Ali, Khán Bahádúr, the heir-apparent of the State, was invited by Government to attend the Coronation Darbár of Delhi to represent his father, the present Nawáb. While at Delhi, he took over charge as administrator from the Nawáb of Loháru on 1st January 1903, but officially at Maler Kotla on 22nd January 1903 and began to conduct the State administration.

From the 1st February 1905, the Sáhibzáda has been made Regent of the State. He was invited to Lahore on the occasion of the visit of the Prince and Princess of Wales in November 1905.

He married the cousin of the Nawáb of Rámpúr in 1903. A son, Sáhibzáda Iftikhár Ali Khán, was born of this marriage in May 1904. Another son, who died, was born of the first Begam in 1905.

CHAP. I. B. THE GENEALOGY OF THE RULING FAMILY OF THE MALER
History. KOTLA STATE.



[See Appendix I.]

The coins of the Maler Kotla chiefs extend over the following reigns :—

CHAP. I, B.
History.

Rais Bhikan Khán, A. D.	1761-68,	reigned	2	years.
Rais Bahádur Khán,	1768-68,	"	5	"
Rais Umr Khán,	1768-78,	"	10	"
Rais Asád-ullah Khán,	1778-82,	"	4	"
Rais Ata-ullah Khán,	1782-1809,	"	27	"
Rais Wazír Khán,	1809-21,	"	12	"
Nawáb Amír Khán,	1821-45,	"	24	"
Nawáb Sube Khán,	1845-59,	"	14	"
Nawáb Sikandar Ali Khán,	1859-71,	"	12	"

Another account differs somewhat from the above :—

1. Nawáb Bhikan Khán,	A. D.	1754-61,	reigned	7	years.
2. Khán Sáhib Bahádur Khán,	"	1761-66,	"	5	"
3. Khán Sáhib Umr Khán,	"	1766-79,	"	13	"
4. Khán Sáhib Asád-ullah Khán,	"	1779-83,	"	4	"
5. Khán Sáhib Ata-ullah Khán,	"	1783-1811,	"	28	"
6. Nawáb Wazír Khán,	"	1811-21,	"	10	"
7. Nawáb Amír Khán,	"	1821-45,	"	24	"
8. Nawáb Mahbúb Ali Khán,	"	1845-59	"	14	"
9. Nawáb Sikandar Ali Khán,	"	1859-71,	"	12	"
10. Nawáb Ibráhím Ali Khán	"	1871 to present time.			

The coins of all the chiefs from Bhikan Khán are found in the State. There is no great difference in type except that the oldest coins are better cut, and a little larger and heavier.

CHAP. I. C.

Section C.—Population.

Population.

Density,
Table 6 of
Part B.

Maler Kotla has a density of 464 to the square mile—a figure which is only exceeded in the Punjab Native States by Kapurthala. Although Maler Kotla has no irrigation, it slightly exceeds Ludhiāna in density, Ludhiāna showing 463 persons to the square mile.

Villages and
town.

Table 7 of
Part B.

There is only one town, Maler Kotla, in the State. Of a total population of 77,506, the town accounts for 21,122, while the rural population is 56,384.

There are 115 villages in an area of 167 square miles. The occupied houses number 17,051, of which the town claims 4,987 and the villages 12,064.

Growth of
population.

Table 6 of
Part B.

The population at the last three censuses is shown in the margin. The increase since 1891 is thus 1,751. As, however, the town of Maler Kotla has decreased by 632 in the same period the rural increase in the State is really 2,383.

Migration.
Tables 8 and
9 of Part B.

The following table shows the effect of migration on the population of the Maler Kotla State according to the Census of 1901:—

	Persons.	Males.	Females.
IMMIGRANTS.			
1. From within the Punjab and North-West Frontier Province.	18,512	4,991	13,521
2. From the rest of Asia including India	309	201	108
Total immigrants	18,811	5,192	13,719
EMIGRANTS.			
1. To within the Punjab and North-West Frontier Province.	21,001	6,949	14,052
2. To the rest of India	28	25	1
Total emigrants	21,029	6,974	14,053
Excess of emigrants over immigrants	2,716	1,782	934

District or State.	Number of males in 1,000 immigrants	District or State.	Number of males in 1,000 immigrants.
Ludhiāna, 6,276	312	Ferozspore, 286	860
Patidā, 8,400 ...	233	Jmd., 486	141
Nābha, 2,068 ...	195	United Provinces	
Hissār, 216 ...	472	of Agra and	
Ambāla, 281 ...	448	Oudh, 246 ...	487
Jullundur, 182 ...	489		

The bulk of the immigration is from the Districts and States and Provinces in India noted in the margin.

MALER KOTLA STATE.]

Migration.

[PART A.

District or State.	Males.	Females	District or State	Males.	Females.
Karnal ..	85	77	Patidla ..	2,846	5,342
Ambala ...	105	180	Nabha ...	859	1,725
Jallandar ..	63	103	Jind ...	298	289
Ludhiana ...	2,104	6,228	Chenab Colony ..	204	147
Ferozepore ..	414	416			

The emigration is mainly to the Districts and States noted in the margin.

CHAP. I, C.
Population.
Migration.

The State thus loses 2716 souls by migration and its net interchanges of population with the Districts, States and Provinces in India which mainly affect its population are noted in the margin.

Nett gain from + or loss to -					
Patidla ..	...	...	...	+	712
Nabha ..	...	...	...	-	516
Ludhiana ..	...	...	...	-	2,051
Ferozepore ..	...	...	...	-	624
Chenab Colony ..	...	...	...	-	851
United Provinces of Agra and Oudh ..	...	...	...	+	246

Gain or loss by intra-Provincial migration.

	1901.	1891.
Total ..	-3,069	+6,969

Comparison with the figures of 1891 shows that Maler Kotla lost by intra-Provincial migration alone 3,089 souls in 1901 or 10,048 more than in 1891.

Loss by intra-Imperial migration.

	1901.
Total ..	2,719

Taking the figures for intra-Imperial migration, i.e., those for migration in India both within the Punjab and to or from other Provinces in India we have the marginal data.

The figures for age, sex and civil condition are given in great detail in Table 10 of Part B.

Age.
Table 10 of
Part B.

The following statement shows the age distribution of 10,000 persons of both sexes:—

Age period.	Males.	Females.	Persons.	Age period.	Males.	Females.	Persons.
Infants under 1	174	159	333	25 and under 30	899	996	785
1 and under 2	54	49	102	30 „ „ 35	897	874	771
2 „ „ 3	128	102	230	35 „ „ 40	280	261	541
3 „ „ 4	113	107	220	40 „ „ 45	382	387	719
4 „ „ 5	139	114	253	45 „ „ 50	224	160	384
5 „ „ 10	698	612	1,310	50 „ „ 55	304	285	589
10 „ „ 15	658	544	1,206	55 „ „ 60	120	77	197
15 „ „ 20	516	374	890	60 and over	401	319	720
20 „ „ 25	419	379	798				

CHAP. I. C.

Population.

Vital Statistics.
Tables II to
18 of Part B.

Birth-rate.

Year.	Males.	Females.	Total.
1896	14'62	12'06	26'67
1897	13'84	10'88	24'72
1898	10'87	8'41	19'28
1899	12'23	10'02	22'25
1900	15'85	12'02	27'87
Quinquennial average ...	13'48	10'67	24'15

was 24'15 *per mille* of the population; whereas the British territory of the Punjab returned 41 *per mille* in the same period. This probably shows that the system of registration in the State is imperfect. The marginal table gives the annual figures by sexes.

Death-rates.

The average death-rate in the same period was 16'04 *per mille* of the population as against 32'4 in the Punjab, another proof of imperfect registration. The figures by sexes are given in the margin.

Year.	Males.	Females.	Total.
1896	20'29	18'19	19'24
1897	16'24	13'51	14'87
1898	15'90	13'76	14'83
1899	16'88	13'85	14'86
1900	17'45	15'39	16'42
Quinquennial average ...	17'15	14'94	16'04

Plague appeared in the State in 1901-02, and in that year there were 2,217

cases and 1,798 deaths. In 1902-03 there were 2,098 cases and 1,884 deaths. The disease re-appeared in 1903-04. No inoculations have been performed.

Sex.
Table 16 of
Part B.

The number of males in every 10,000 of both sexes is shown below:—

				In villages.	In towns.	Total.
CENSUS OF—						
ALL RELIGIONS	{ 1881	...	...	5,563	5,092	5,426
	{ 1891	...	...	5,515	5,040	5,379
	{ 1901	...	...	5,516	5,120	5,407
CENSUS OF 1901	{ Hindús	...	...	5,580	5,299	5,502
	{ Sikhs	...	...	5,624	5,824	5,640
	{ Muhammadans	...	...	5,880	5,031	5,187

Year of life.	All religions.	Hindús.	Sikhs.	Muhammadans.
Under 1 year ...	909'8	893'5	790	966'3
1 and under 2 ...	868'1	847'1	688'7	1,017'1
2 " " 3 ...	800	862'6	619'4	805'2
3 " " 4 ...	946'5	869'6	739'8	1,148'4
4 " " 5 ...	819'8	787'8	691'8	921'5

The marginal table shows the number of females to every 1,000 males under five years of age in the census of 1901.

Of the agricultural population of the State over four-fifths, or 81 per cent., are Sikh or Hindu Jats; the remaining fifth comprises Muhammadan Rájpúts, found chiefly in the northern part of the State; Gujars, Kambohs, in the immediate vicinity of the capital; Rains and a few Sayyid cultivators. The non-agricultural population is made up of Patháns, the dominant race, and other castes as noted below:—

CHAP. I. C.

Population.

Castes and tribes.
Table 15 of Part B.

Danias, of the Agarwál sub-caste, comprising the following *gôts*:—

1. Gur.	4. Metal.	7. Mangal.
2. Goyal.	5. Mánсал.	8. Sengal.
3. Jindal.	6. Kánsal.	9. Tail.

Aroras, of the Utrádhí and Dakhana groups, which in this State form endogamous sub-castes; Bhábras, Sunárs, of the Tank and Mair sub-castes; Jhíwars, Chhímbar, Náís, Kumbárs, of the Mihr and Bagri sub-castes; Sayyids, Sheikhs, Mughals, Ranots, Khojas, Kohelas, recent settlers in the State, and Nats.

Himmat Khán and Daler Khán succeeded to the estate of their father Bahádur Khán in 1768. Daler was only distinguished for his adoption of Shia tenets, and he was attacked in a procession by the Sunnis, after which he refrained from any open profession of that faith. Ghulám Muhammad, the son of Daler Khán, was also a Shia. He died in 1877, leaving five sons and a heavily encumbered estate. His sons succeeded him in this and it was placed under the Nawáb. Two of his sons Muhammad Ali and Zulfiquár Ali were educated at the Government Wards' Institute, Ambála.

Leading families.

Himmat Khán's son Rustam Ali was left in charge of Máler Kotla in 1857, while the Nawáb and other Kotla chiefs were at Ludhiána and displayed courage and resource in the emergency. With the scanty force available he placed himself in front of the only unbarricated gate of the town and opposed a mutinous regiment which marched through the State on its way to Delhi, forcing it to pass on without assaulting the town. His cousin Ghulám Muhammad Khán was at Ludhiána where he received a seditious letter from one Idu Sháh, a Sufi, saying he had dreamt that the British were to be overthrown. This led to the execution of the Vakíl of Muhammad Khán together with that of the Sufi and others, and the *jágírs* of Rustam Ali and Ghulám Muhammad were for a time sequestered. In 1865 Rustam Ali died without issue and his *jágír* reverted to Ghulám Muhammad.

Rahmat Ali and his two brothers succeeded to the *jágír* of their father Ra'ís Attá-ullah Khán on his death in 1809. In the Gurkha war of 1818 Rahmat Ali sent a force under Sube Khán to assist the British troops and 4 years later his brother Faiz Ali Khán, a man of stalwart stature, was employed against the Bhattís. Faiz Ali also commanded an irregular contingent in the Bartpur campaign of

CHAP. I.C. 1826, when he was entrusted with the task of maintaining order in the Adik *pargana* and keeping a watch on Madu Singh. Later on Rahmat Ali at the instance of the British Agent at Ludhiána sent a small force to assist in repelling Phula Singh Akali who had crossed the Sutlej with Sirdár Partáb Singh. In 1846 he furnished a contingent of 700 horse and foot under his son Diláwar Ali. This force served under Lieutenant Lake at Mudki and Firozshah till the end of the war. Rahmat Ali himself remained at Kotla to assist the passage of the British troops through his territory and to reassure the people. With the Rai of Raikot he was employed to garrison Latála, a Nábhá village, the Rájá of which State was encamped at Upoki. Towards the close of his life he laid claim to the *jágir* of Yakúb Ali, great-nephew of Ra'ís Wazír Khán, and taking umbrage at the rejection of his wholly inadmissible claim went to Calcutta where he died in 1852. He left two sons Diláwar Khán and Saadat Ali, and Rahmatgarh, a village founded by him, perpetuates his name. His early death was a loss to the State as he was a thorough soldier, strict in religious observances and a good manager of his estate. His son Diláwar Ali Khán succeeded to his *jágir*. An accomplished Persian and Arabic scholar he served at Ludhiána with all his retainers in 1857 and died in 1861, leaving two sons, the elder of whom Ibrahím Ali Khán became Nawáb in 1871.

Population.

Leading families.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture.

The State was treated at settlement as an Assessment Circle, and there are not sufficient differences in so small a tract to justify sub-division. CHAP. II. A.
Agriculture

Of the total area, 513,404 *bighás kachcha*, 87 per cent. is cultivated, of the remaining 13 per cent., 6 per cent. being unculturable waste, and 7 per cent. culturable, of which $\frac{1}{3}$ th or 1 per cent. is reserved as *bars* by the State or its *jāgīrdārs*. Soils.

The State contains four distinct classes of soil:—

- | | |
|------------------------------------------------------------------------------------------------|--------------|
| I. { (1) Dākar, a hard loam, heavy and low-lying.
(2) Rausli, or light loam. | Loams. |
| II. { (3) Bhur, or sand, light and high-lying.
(4) Pīlak, an inferior yellowish sandy loam. | Sandy soils, |

Of these the Dākar is considered the best but there is not much of it. It requires an abundant rainfall, and then yields splendid crops. During years of scanty rain, however, the crops on it are the poorest. Rausli, the commonest soil in Kotla and the best adapted to the rainfall, is really Dākar with an admixture of sand. It is easily worked and with an average amount of rain yields good crops. On the whole taking the result of a number of years the average yield of these two soils is about the same.

The proportion of loam to sandy soil is nearly 2 to 1. Bhur may be further sub-divided into two classes: (I) when the sand deposit is not deep and has a sub-soil of good loam, it is easily ploughed, retains the moisture well and bears good crops, even with moderate rainfall: (II) when the layer of sand is deep, gram and *moth* are the only crops which thrive, and *jowār*, *charri*, etc., will not grow.

Bhur and Pīlak are inferior soils and exist to a large extent in many villages especially the western ones. Here as elsewhere in the Punjab up-lands the Bhur is formed out of the Rausli itself when much tilled. The sand is silted up, leaving the clay particles behind. Irrigation restores the clay and large tracts of Bhur thus become Rausli or even Dākar.

Pīlak is really Bhur with a sub-soil of yellowish clay, whence its name. About 30 per cent. of the total area is Bhur or Pīlak.

The irrigated soils are classed as *nīāi* or *khālīs*. The former lies immediately around the village-site and is heavily manured, yielding two, or even three, crops a year. The latter adjoins the out-lying wells and is only slightly manured, yielding but a single crop. Irrigated
soils.

CHAP. II. A. At the time of settlement only 16 per cent. of the cultivation Agriculture was irrigated from wells. There is no other irrigation.

System of cultivation.

On unirrigated land the *dofasla dosdla* system of cultivation invariably obtains—land is ploughed for a whole year, and then a Kharif and Rabi are taken in succession. Of irrigated land, almost the whole *nidi* is double-cropped, while the *khālis* is devoted almost exclusively to wheat.

Cropping, Table 19 of Part B.

On unirrigated land the cropping is very simple. The Kharif consists altogether of *jowār* or *chauri* mixed with *moth* or *mung*, and the Rabi of mixtures of gram with wheat or barley, with *sarson* in lines at intervals.

The principal irrigated crops are maize and cotton in the Kharif and wheat in the Rabi; the other grains in the Rabi being chiefly barley and other *zabti* fodder crops like *metha*, *senjhi*, carrots, etc., except in Kotla and Maler where Arain tenants grow garden crops on a large scale. The *nidi* soil is heavily manured for maize and cotton and then after these are cut slightly manured again for the Rabi. Maize is almost always followed by wheat or barley, and cotton by some of the fodder crops already mentioned.

Of the total population 37,907 are returned as agricultural; the incidence of land per head of the total population is 1·2 acres.

The State was never surveyed until 1889, and consequently it is impossible to trace the increase in cultivation. At present, however, cultivation has evidently reached its limit as 87 per cent. of the total area is under cultivation and 6 per cent. unculturable, while the remainder is quite inadequate for pasturage and unlikely to be further reduced. The Settlement Officer reported that as a general rule the villages were badly off. No stores of grain or straw were to be found, and the villagers were heavily in debt. The settlement, however, has reduced the assessment and the condition of the people is better now than it was in 1890.

Sales and mortgages, Table 21 of Part B.

Sales and mortgages are forbidden except with the consent of the Nawāb. Sales are very rare, but mortgages with possession exist to some extent. The mortgagor makes over his land temporarily to the mortgagee for cultivation, the mortgagee being recorded as tenant-at-will.

Takavi, Table 20 of Part B.

The Land Improvement and Agriculturists Loans Acts are not in force; but the State grants loans to the *zamindars* for agricultural purposes, such as construction of new wells, repair of old ones and purchase of bullocks. The works are superintended by the State and care is taken that the money is spent for the purpose for which the loan is given. The system is liked by the people and no difficulty is experienced in realising the money. The rate of interest charged is $6\frac{1}{4}$ per cent. per annum. The period of repayment allowed in the case of a loan for the construction of a well is

12 years and in the case of a loan for the purchase of bullocks 2 years.

CHAP. II. A.
Agriculture

An enumeration of cattle, ploughs, cars, etc., was made in 1890. The plough cattle are of very fair breed, generally imported from Hissár and Sirsa and costing from Rs. 60 to 80 a pair. Well cattle also from Hissár and Sirsa cost Rs. 100 to 120. The number of horses and ponies is proportionately large, as many leading men have procured mares for breeding purposes.

Cattle.
Table 22
Part B.

Cattle Fairs are held twice a year in Maler Kotla town, from the 20th to the 30th March and from the 10th to 20th October. They commenced two years ago and have already become large and important. The cattle come from all the surrounding Districts and States, especially from Hissár and Amritsár. A considerable number of ponies are also brought for sale. The number of animals sold is about 1,800. Rewards are given by the State for the best exhibits in the different classes attending the Fair.

Cattle Fairs.

One horse and one donkey stallion are kept by the State for breeding purposes. Some 25 mares are annually covered, but the results of late years have not been good. For this reason, a new donkey stallion has been bought, and it is hoped that the yield of mules will be greater.

Horse-breeding, etc.
Table 23 of
Part B.

At the time of settlement in 1890 about 16 per cent. of the cultivation was irrigated. Wells are the only method of irrigation. The Bhatinda branch of the Sirhind Canal flows through the State but does not irrigate it (see above, p. 1). The Nawáb of Loháru proposed that 3 *rájhabás* should be made in the State, one to irrigate 7 villages north of the Bhatinda branch; another from Mominábad to Panjgirain; and the third from Saraud to Ghanaur Kalán⁽¹⁾, but no decision has yet been made. The total number of wells in use at the time of settlement was 1,151, of which 2 per cent. had more than two buckets each, about 27 per cent. two buckets each and the rest one. In 1903 the number of irrigation wells had risen to 1,427.

Irrigation.

The average area irrigable by a single bucket well is 11 and by a double well 17 acres. Water is found at a depth varying from 13 to 39 feet, the average depth being about 24 feet. It is sweet throughout the State. Maize and cotton need to be watered every five or six days, while for wheat and the other Rabi crops one watering in 20 days is enough. There are tanks or ponds in almost every village. These are used by cattle and irrigation from them is not feasible. There is no stream flowing through the State of sufficient size to repay the construction of a *bund*.

(1) Irrigation Commission's Rep., p. 279.

CHAP. II, D.

Section B.—Rents, Wages and Prices.

Mines
and MineralRents, wages
and prices.
Tables 25 and
26 of Part B.

At the time of settlement some 10 per cent. of the cultivated area was in the hands of tenants-at-will, 6 per cent. paying cash-rents, and 4 per cent. paying kind-rents. The most usual form of cash-rent is that at revenue rates, with, in some cases, a very light *malikāna*. But in a few cases a true cash-rent in a lump sum is paid, and in these the average rate per *kachchā bigha* ($\frac{1}{3}$ of a *pakka bigha*), analysed according to soils, gave the results shown in the margin. The *batāi*-paying tenants paid a proportion of the produce, varying from $\frac{1}{5}$ th (plus $\frac{4}{5}$ ths of the revenue) to one-half, both of the grain and straw. The most usual rent was found to be $\frac{1}{3}$ rd of the grain, plus $\frac{1}{3}$ th of the straw, the *hamins'* dues not being as a rule deducted before division, though they were so deducted in all other cases. The value of the rent of a *kachchā bigha* worked out to Rs. 2-3-6 on *chāhi* and As. 8-7 on *bārāni*.

Soil.	Rs	s.	p.
<i>Nādi chāhi</i> ...	3	12	0
<i>Khālī chāhi</i> ...	1	6	11
<i>Dākar, Rawali</i> ...	0	12	11
<i>Bhur, Pilak</i> ...	0	8	1
<i>Mixed</i> ...	0	14	10
<i>General</i> ...	0	15	1

Prices.

Prices in Kotla rule much as they do in Ludhiāna, and now that the two towns are linked up by the railway, the prices in one may be taken as the prices in the other.

Section C.—Forests.

Forests,
Table 27 of
Part B.

The State contains no forest land except four small *birs* with a total area of 4,516 *kachcha bigāhs* or 940 acres. One of these, 1,399 *bighās* in area, belongs to the Nawāb and the remaining three to the collateral *jagirdārs*. They are preserved for fuel and grass and have been separately surveyed. In two of the *birs* there is a little cultivation, the tenants being entered as tenants-at-will.

Section D.—Mines and Mineral Resources.

Kankar.

The State contains no mines but there are *kankar* quarries in many of the villages. In Tahsil Māler Kotla, the best quarries are in villages Kup, Jitwālkālān, Māler Kotla, Haidarnagar, Hatwa, and Akbarpūra; in Tahsil Panjgirūn excellent *kankar* is obtained in Ratolān Adanwāl, Sangāla, and Lachchha-Baddi. The *kankar* quarried in Kup is the best, but it is everywhere good. The supply is more than sufficient for the State roads, a certain amount being exported.

Sections E. & F.—Manufactures and Trade.

CHAP. II.G.

The hand-industries are the usual ones and there is little to note about them. The Hindu and Muhammadan ironsmiths of Málér Kotla and Rohera, however, make excellent household utensils and agricultural implements which are extensively exported to different parts of the Punjab. The *ruth* made in Málér Kotla is also famous. Mention must be made of the Kotla paper which is largely exported. It is made by the people in their homes. No large factory for its manufacture exists.

Means of
Communication.Hand-indus-
tries.

There is a small factory in the Town of Málér Kotla where all kinds of survey instruments are made. It employs about 20 hands. A new factory for cotton pressing, also in Málér Kotla commenced working in November of 1904. About 300 hands are employed in it. The wages given are for a man 6 annas, for a woman 3 annas, and for a child 2 annas. The cotton is obtained for the most part in the State and is sent to Bombay and Karachi for exportation. The cotton-seed is sold locally.

Factories.
Table 28 of
Part B.

English cloth, salt, and lime are imported from Delhi, Amritsar, or Lahore; while grain, instruments of Survey, Kotla paper, and iron utensils are exported to Ludhiána, Bhatinda, Lahore and Patiala; cotton is sent to Bombay or Karachi.

Commerce
and Trade.

Trade is confined to the town of Málér Kotla and the castes engaged in it are *Banias* and *Khajars*. All the exports and imports are conveyed by the Railway.

Section G.—Means of Communication.

The Ludhiána-Dhuri-Jakhál Railway traverses the State with stations as Kup, Málér Kotla and Lacheha Baddi. The line was constructed in 1900, at the cost of the Jind and Málér Kotla Darbárs, the latter contributing $\frac{1}{4}$ th of the cost, which amounted to 40 lakhs.

Railways.

The State has about 38 miles of metalled roads, the principal connecting Ludhiána with the town of Málér Kotla, whence it bifurcates, one branch running to Nábhá *via* Bágrian, the other to Sangrúr through Dhuri. A short road, 2 miles long, connects Málér Kotla with Sherwáni Kot.

Roads.

The chief unmetalled roads are as follows:—

		Miles.
From Málér Kotla to Panjgirdin	... ..	11
From Málér Kotla to Kanganwál	... ..	6
From Málér Kotla to Sarand	... ..	5
From Málér Kotla to Kup	... ..	6
From Kup to Panjgiruin	... ..	12
From Kup to Sarand	... ..	4

Unmetalled
roads.

CHAP. II. H.

Famine.

Serais and
Rest-houses.
Table 29 of
Part B.

There are two *serais* in the State, one opposite the railway station of Máler Kotla and the other near the Moti Bazar in the city.

Serais and
Rest-houses.
Table 29 of
Part B.

An excellent Dák-Bungalow has been built near Máler Kotla Railway Station. There are also two State Bungalows, in Dhálor Kalún and Panjgiráin. They are used by the officials when on tour, but permission to use them can be obtained from the State.

Post Offices.
Table 31 of
Part B.

The State contains 5 post offices with a postal telegraph office at Máler Kotla (see table 31 of Part B). It has never had stamps of its own.

Section H.—Famine.

The State is practically secure from famine on account of the number of its wells and the nature of the soil. There was great scarcity of food, however, in 1896 owing to drought. The State instituted numerous relief-works, such as making roads in Máler Kotla and Jamálpura, repairing the Ludhiána road, and constructing new village tanks. Money was also distributed to the poor. About Rs. 20,000 were spent on the relief-works and 4,000 men were employed on them. Revenue was suspended to the extent of Rs. 33,000 though it was all collected the following year. Rs. 3,000 were given as *takavi* for the purchase of bullocks.

CHAPTER III.—ADMINISTRATIVE.

Section A.—General Administration and Administrative Divisions.

The present form of administration in the State has only been in existence since the end of 1905. The Nawáb is the head of the State and the following Departments are directly under him:—

Home and Foreign offices, Revenue and Finance Department,
Military Department, and the Judicial.

The Home and Foreign offices are in charge of the Home and Foreign Minister who is the most important official in the State, assisted by a Deputy. The Departments which make up the Home and Foreign offices are shewn below:—

Home Office.

Public Works Department.	Religion.
Medical Department.	Police.
Public Instruction.	Tasrifát.

Foreign Office.

Motamids and Vakils. Railway.	Correspondence with Government and Native States.
----------------------------------	------------------------------------------------------

Most of these are described in the sections which follow, and only a few of them need be mentioned here.

A Superintendent with an Assistant is in charge of the Tasrifát or Kárkháraját. They comprise:—

- (a) the gardens with a *munsarim* in charge;
- (b) the Tosha Khána with a *munsarim* and two assistants;
- (c) the Farrásh Khána with a *munsarim*;
- (d) the Mehmándárá and Inám Bakhshísh with a *munsarim* in charge;
- (e) workshops and stores with a *munsarim*;
- (f) State-stables under a *darogha*.

There is a *motamid* always in attendance on the Commissioner and Superintendent of the Jullunder Division, and a *vakil* with the Deputy Commissioner of Ludhiána.

The Revenue and Financial Departments are under the Díván. On the Revenue side the Názim is subordinate to the Díván and under him are the Tahsildárs. The Tahsildárs have the powers of Assistant Collectors, 2nd Grade, and their appeals go to the Názim. Appeals from the Názim's decisions go to the Díván. The Díván only has power to suspend, appoint, or dismiss zaildars, lambardárs or kanúngos, or to confiscate *muáfís*. In such cases there is an appeal to the Nawáb,

CHAP.
III, A.

General
Adminis-
tration and
Adminis-
trative
Divisions.
Administra-
tion.

Home and
Foreign
offices.

Tasrifát.

Motamids.

Revenue and
Finance.

CHAP.
III, A.General
Adminis-
tration and
Adminis-
trative
Divisions.

The Nazim under the control of the Diwán is also in charge of the Court of Wards, Municipalities including sanitation and vaccination, excise and opium, Income-tax, and Registration. The two Tahsildárs are Sub-Registrars.

Finance.

On the Financial side, the Bakhshí is under the Diwán. The Treasury, Accounts, Mint, Stamps, and pensions are in his charge.

Military.

The Military Department has as its head the Officer Commanding the State Forces. Under him are the Commandants of the Imperial Service Sappers and Miners, and of the irregular Cavalry, Artillery, and Military Police.

Judicial.

At the head of the Judicial Department is the Chief Judge who also exercises general control over the Jail, General Record office, Pleaders and Petition-writers. The subordinate Courts are described in the following section.

Tahsils.

For administrative purposes the State is divided into two Tahsils, Máler Kotla and Panjgiráin. Each is under a Tahsildár, and the appointment of Naib-Tahsildárs is under consideration. Panjgiráin only became a separate Tahsil in 1903.

Thánas.

The latter forms a *thána*, and the former is divided into two *thánas*, Máler Kotla town and Saraud which includes all the villages of this Tahsil. Saraud is about 5 miles from Máler Kotla.

Zails.

Each Tahsil is divided into 7 *zails* :—

Zails.	Máler Kotla.	Number of villages.	Zails.	Panjgiráin.	Number of villages.
1	Máler Kotla	3	1	Mithewál	3
2	Saraud	12	2	Kotála	9
3	Kishangarh Janábi	10	3	Bhudan	10
4	Dabli Kálán	6	4	Hathan	13
5	Dholer "	8	5	Badechha	7
6	Kanganwál	12	6	Jhunner "	6
7	Bohera	12	7	Khurd	6

Lambardárs.

There are 159 *lambardárs* in Máler Kotla Tahsil and 154 in Panjgiráin. These numbers include 3 *sufedposhes* in the first Tahsil and 4 in the second.

The lambardári cess was fixed at 5 per cent. of the total demand. This gives an income of Rs. 15,000 from which both the *zaildárs* and *lambardárs* are paid. They do not receive a percentage of the revenue collected in their villages but get a fixed sum from the State which is increased or decreased according to the services performed by the holder of the appointment. The average pay of a *zaildár* is Rs. 120 *per annum* and of a *lambardár* Rs. 40.

The village revenue staff is shown in the following table:—

Tahsil.	Office and Field Qanúngos.	Patwáris and Assistants.	CHAP. III. B.
Sadr	1	...	Civil and Criminal Justice.
Máler Kotla Tahsil	2	18	Revenue Staff.
Panjgirain Tahsil	2	10	
Total	5	27	

There are two grades of *patwáris*, receiving Rs. 12 and Rs. 10 respectively a month. An assistant *patwári* gets Rs. 7.

At settlement, the Patwár cess was fixed at Rs. 3-9-4 per cent. of the total demand.

As regards extradition of criminals, there is an agreement between Máler Kotla State and the neighbouring States of Patnála, Jind, Nabha, and Faridkot that all criminals of any description may be taken by Máler Kotla from the others to be tried for offences committed in its territory. Extradition.

Section B.—Civil and Criminal Justice.

The Indian Penal Code is enforced in its entirety, no substantial modifications having been introduced. In case of necessity slight changes are tolerated as the exigencies of a case may suggest, but such occasional changes do not form legal precedents in other, though similar, cases. Justice.

The British Code of Criminal Procedure has also been wholly adopted by the State. No substantial modifications have been introduced, though slight changes are tolerated as in the case of the Indian Penal Code. -

The State contains the following Courts:—

- (1) The *ijlās-i-khāṣ*, or Court of the Nawáb. This can scarcely be called a Court but appeals from the Chief Judge are heard in it and sentences passed in murder cases confirmed. If a sentence of death is passed, the sanction of the Commissioner of the Jullundur Division has to be obtained. Court,
Ijlās-i-khāṣ.
- (2) The Court of the Chief Judge who hears appeals from the *sadr adálat* in civil suits. The Chief Judge also hears criminal appeals from the Court of the Názim or District Magistrate and criminal cases beyond the powers of that Court at present, there is no Chief Judge, and his duties are being temporarily performed by the Diwán. Court of
Chief Judge.

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III, C.Land
Revenue.

Sadr addalat.

Addalat.

- (3) The *sadr addalat*, presided over by the *sadr addalat* who hears all civil suits beyond the powers of the *addalati* without limit as to value. All appeals from the *addalati* and Munsifs go to him. He has no criminal jurisdiction.
- (4) The *addalat* presided over by the *addalati* who is a Munsif, 1st Grade. He hears original civil suits up to Rs. 800. He is also a Magistrate, 1st Class, and, in this capacity, is subordinate to the District Magistrate.
- (5) The Court of the *Názim* who is the District Magistrate. He hears appeals from the subordinate Magistrates and original cases beyond their jurisdiction, he has power to impose sentences up to 7 years' imprisonment and Rs. 1,500 fine. Appeals from his decisions go straight to the Chief Judge.
- (6) The Courts of the two *Tahsildárs* who are Munsifs, 2nd Grade and Magistrates, 2nd Class. As Munsifs, they have only jurisdiction in civil suits up to a value of Rs. 150.

The number of cases, both civil and criminal, is very small, and there is no form of crime unusually common in the State.

Pleaders.

Permission has lately been given to Pleaders to practice in the State. At present there are two.

Section C.—Land Revenue.

Tenures and
dakhilkári
Tribes,
Assessment
Rep., § 95.

Details of tenures and *dakhilkári* tribes with area held by each are given in Statement No. VI of the Assessment Report. Out of the 119 villages, 100 are held on *patidári* tenure, 8 on pure *zamindári*, leaving only 16 with *bhairbhára* tenure. This fact goes strongly against the assertions of the Pathán that the cultivators are all mere tenants. Several of the large villages are much older than the State itself.

Assessment
Rep., § 26.

The average holdings of *dakhilkárs* with net income are as follows :—

Tribes.	Number of shares per holding.	Average holdings.	Gross income per Produce Estimate.	Deduct revenue and cesses paid.	Total net income.
Jats ...	2 to 1	61	177	65	122
Others ...	2 to 1	66	123	39	84

Thus each Jat sharer has about 65 and others about 42. The people in Kotla are on an average decidedly better off than in Kalsia and Patandi, having much more land per share. Those with small holdings are however in straitened circumstances.

In the villages *dakhilkāra* cultivate 91 per cent. themselves; the remaining 9 per cent. being held by tenants-at-will paying rents in kind and cash at various rates. In Mūler Kotla occupancy tenants paying in kind hold 16 per cent. and paying in cash 29 per cent. Tenants-at-will cultivate 11 per cent. on *butai*, and 1 per cent. on cash rents. The remaining 15 per cent. is held by *jāgīrdārs* and *mudābīdārs* themselves.

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III. C.
—
Land
Revenue.

Cultivating
occupancy.
Assessment
Rep., § 27.

Before the State was granted to the Afghāns the revenue was taken in cash by apportionment, but Saikh Sadr-ul-dīn, the original *jāgīrdār*, if he can be so called, began, it is said, to levy one-third of all corn and one-fourth of all straw including *chari*. This system was extended to the villages subsequently added to the State and continued in force up to 1864. The grain and fodder thus obtained were stored and sold at the chief's pleasure.

Fiscal his-
tory.
Assessment
Rep., § 11.

The first cash assessment was made by Lāla Kanhya Lāl. He first settled the villages of his wards (the present Nawāb and his brother) in 1864-65, and then those belonging to Nawāb Sikandar Ali Khān at his own request. The demands fixed were based on the average collections of grain and fodder for 5 or 6 years converted into cash at prevailing prices. The leases were given for 5 years, i.e., to 1870, and the demand being moderate was easily realised without causing any distress. The general rate in this assessment was 7 annas per *kachcha bigah*.

First cash
assessment
Assessment
Rep., § 12.

The second assessment was made by Nawāb Sikandar Ali Khān himself in 1870. A survey and Record of Rights were also begun for the Nawāb's villages, but he died before their completion. The leases were calculated in a very crude way.

Assessment
of Nawāb Si-
kandar Ali
Khān.
Assessment
Rep., § 13.

The villagers were asked what area of cultivated land they possessed, with the details of its soils and cultivation. Rates were then fixed on the yield and thus the demand of each village was arrived at. These leases ran on till 1879, and as the revenue was generally moderate it was easily realised. The unfinished Settlement Records were completed under Mr. Heath, Superintendent, during the minority of Nawāb Ibrahim Ali Khān.

The third assessment was made by the present Nawāb in 1879-80, through the *Tahsildārs*. The amount of each lease was determined according to the offers made by contractors or bids by money-lenders. As a rule this assessment was naturally a full one and too heavy in some villages, the general rate on cultivation being 12 annas 7 pies per *kachcha bigah*. The demand was however realised in full though it caused distress, especially in the over-assessed villages, in bad years. The term of these leases expired in Kharif 1890. The leases for the Rabi of 1891 were determined by bids as usual, and as the harvest was an exceptionally good one, the demand was raised by about 33 per cent. This was hard on the people as no allowance was made for the preceding

The assess-
ment of 1880.
Assessment
Rep., § 15.

CHAP.
III, C.

Kharif, which had been a very bad one, though its revenue had been realised in full.

Land
Revenue.

Leases of
K. S. Inayat
Ali's villages.
Assessment
Rep., § 15.

The leases given by Kanhaya Lal in Khán Sáhíb Ináyat Ali Khán's villages ran on to 1877, when fresh leases were given by Mendhu Lal, an official of the Khán. The demand under these was more than double that of Kanhaya Lal's, the general rate on cultivation being 14 annas 4 pies per *karicha ligah*, and the revenue continued to be taken under these leases.

This demand was excessive, and unequally distributed though, if properly distributed, it could have been paid, with some remissions in bad seasons. Several villages were much over-assessed and badly off, Ináyat Ali Khán's villages being the only ones in which small unrealised balances have occasionally accrued.

K. S. Ghulam
Muhammad
Khán's vil-
lages.
Assessment
Rep., § 16.

The villages originally held by Ghulam Muhammad Khán, before he received a share of Nawáb Sikandar Ali Khán's portion, had never been properly assessed. His system of levying revenue was not uniform; in some villages he continued to take *batái*, in others he gave annual leases or for a term of years, either to the cultivators or to contractors.

The other villages, which came into his possession on the demise of the late Nawáb, had been assessed by the latter in 1870, and some of them continued to pay this revenue up to 1887, when *batái* was again introduced by Ghulam Muhammad Khán's sons.

The general rates on cultivation paid by these villages in 1887 were:—

				Rs.	a.	p.
Nawáb's villages	0	12 7
Khán Sáhíb Ináyat Ali Khán's	0	14 4
Do. Ahsan Ali Khán's	0	14 7
Do. Bakar Ali Khán's	0	11 6
Do. Muhammad Ali Khán's	0	11 3
Do. Zulfiqár Ali Khán's	1	0 3
Do. Yusuf Ali Khán's	0	11 0
General rate	0	13 1

From these it is clear that the villages of Khán Sáhíb Ahsan Ali and Zulfiqár Ali were over-assessed while the rest were comparatively well off.

Other Ja-
girdars.
Assessment
Rep., § 17.

In the villages of *jagirdars* other than Khawánins, the revenue had usually been taken in kind for a long period. In some cases, especially where the State held a share, leases or contracts had been given, for amounts determined by the bids of contractors.

Commence-
ment of Set-
tlement oper-
ations.

The operations of the last Settlement commenced in Maler Kotla in September 1887, when Muhammad Yamín, a Qínúngo from Gurgáon, was appointed Settlement Tahsildár under the Superintendent of the State. They were at first confined to the villages of the Nawáb and the minor sons of Ghulam Muhammad Khán who

were under the Court of Wards. The six months from September 1st, 1887 to 1st March, 1888, were spent in instructing the old Hindi-knowing *patwāris* and getting copies of the existing field maps and registers for crop inspection purposes. In November, 1887, the Settlement operations were extended to the whole State, the power of the assignees being withdrawn by Government. In March, 1888, the first crop inspection was made in all the villages which had field maps, except those of Khān Sāhib Ināyat Ali Khān who refused to make over his *patwāris* and papers to the Superintendent. In most villages the entries in the field register were checked by the Settlement Tahsildār.

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III. C.
—
Land
Revenue.

Settlement
Rep., § 16.

In April Mr. Isa Chaudī Lall was placed on special duty as Personal Assistant to the Commissioner of Delhi and directed to supervise the Settlement, working through the Manager of the State, without direct interference. On his first visit to Kotla at the end of May to check the crop inspection entries and see the old records, Mr. I. C. Lall was much hampered and opposed by the State officials, and found that hardly anything had been done during the previous nine months. On reporting this to the Commissioner he was placed in charge of the Settlement as Settlement Officer from 8th June, 1888.

The first Record of Rights was begun for the *Khālsu* villages by Nawāb Sikandar Ali Khān in 1870, but he died before their completion and they were gradually completed under Mr. Heath, the Superintendent, during the minority of Nawāb Ibrahim Ali Khān. Most of these perished in a conflagration at the office, but they were gradually replaced in 1884 and afterwards, by field maps and *khasas* made by the State *amins*, without check or supervision by the Revenue officials. The maps were drawn by sight and not to scale, and the entries in the Register being unattested were of hardly any value. Moreover, 19 villages had never been surveyed, and there were no records relating to them.

Previous
records and
field staff.
Settlement
Rep., § 19.

The old *patwāris* were mostly ignorant Hindi-writing Banias whose only duty was to help in the realisation of the revenue, whether paid in cash or in kind. They were very badly paid, from Rs. 5 *per mensem* downwards and some in the *jagirdārs'* villages only received Re. 1 or Re. 1-8 *per mensem*, but as they generally kept shops or went in for money-lending, they were fairly well off. The *patwāris* were supervised by *amins* who were fairly well up in the old methods, but could not master the new system of survey.

In June, 1888, the whole State, except Ināyat Ali Khān's villages, was divided into 37 *patwāri* circles, and three grades of *patwāris* introduced on Rs. 9, Rs. 7 and Rs. 5 *per mensem*, respectively. The worthless Hindi *khawās* who had made no improvement whatever during the previous nine months were removed and replaced by Urdu-knowing relatives where possible. A great many outsiders had also to be taken in, but care was exercised that all

Constitution
of *patwāri* cir-
cles and ar-
rangements
of staff.
Settlement
Rep., § 20.

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III. C.
—
Land
Revenue.

the classes of people were fairly represented as far as practicable. Nine *munsarims* were appointed out of the State *amins* and *patwari* teachers with two outsiders, on Rs. 20 and Rs. 15 *per mensem*.

Preparation
of materials
for crop in-
spection.
Settlement
Rep., § 21.

The staff thus constituted was then divided into several groups and set on to survey the nineteen villages which had no field maps, with the double object of teaching them the new system of surveying by squares, as well as to get the maps and *khassas* ready to ensure the Rabi crop inspection for the whole State. By means of hard working fifteen of these villages (some of them very large ones) were surveyed by 1st October, when the crop inspection was made for 115 villages, the remaining four being too large to be finished in that time. In September Khán Sâhib Inâyat Ali Khán also made over all his papers and *patwari* staff to the Settlement Department, and a revision of the *patwari* circles resulted in 50 circles and 55 *patwaris*, their pay being increased in three grades to Rs. 12, Rs. 10 and Rs. 8 *per mensem*, respectively, in November, 1888. After the crop inspection of Kharif, 1888, the Settlement staff made *shajra nasabs* and an elementary *jamabandi* to form the basis of the Records of Rights, followed by the Rabi, 1889, crop inspection in March.

Enquiry into
rights and
status of cul-
tivators.
Settlement
Rep., § 22.

The most important point for decision, prior to the preparation of the Record of Rights, was the rights and status of the cultivators, about which there was a bitter dispute between the Pathâns and Jats. For this purpose Mr. Robertson, Assistant Commissioner, was specially deputed by Government in the cold weather of 1888-89. After a detailed and careful enquiry in each village Mr. Robertson recorded his findings, which were accepted by Government, and entries were made in the Records of Rights accordingly. The general result of this enquiry was that the cultivators, with a few exceptions, were found to possess most of the rights belonging to owners in British territory, with the important exception of the rights of alienation. This peculiar status has been expressed by the term *dakhiikâr*, which thus in Maler Kotla bears a meaning different to what it expresses elsewhere. This term has therefore been applied to the cultivators in the Record of Rights. This enquiry settled the points chiefly in dispute, *e.g.*, rights to trees, waste, wood, etc.

Field survey.
Settlement
Rep., § 23.

Survey work properly commenced in April, 1889, and was completed in October, 1890, all the 119 villages being measured and their *khassds* written up in a year and 7 months, including the crop inspections regularly made in March and October. The results of Mr. Robertson's enquiry were authoritatively communicated in September, 1889, and as in all the papers written up between April and September, the cultivators had been entered up as tenants, these had to be entirely revised and written up again. In the meantime the *munsarims* were found incompetent and the most worthless of them were replaced by *patwaris* of the first grade from Ferozepore, who gave great satisfaction,

In October 1890, the crop inspection was made for the first time for all the villages. It was based on the new maps and *khasrats*, and was therefore more accurate. The Record of Rights was then completed, and the mistakes found in it corrected. In his inspections in the cold weather of 1890-91, the Settlement Officer found the soil entries often very incorrect, and ordered a general revision, which occupied nearly 6 months. Even these revised entries were not always correct, and they caused a great deal of trouble in the internal distribution of revenue.

CAHP.
III, C.—
Land
Revenue.Record of
Rights,
Settlement
Rep., § 24.

The Record of Rights, prepared for Maler Kotla, contains the following papers:—

Its contents.
Settlement
Rep., § 25.

- | | |
|---------------------------------------------|-----------------------------------|
| 1. List of contents. | 6. Statement of rights in wells. |
| 2. Genealogical tree of <i>dakhilwārs</i> . | 7. List of rents. |
| 3. Field survey map. | 8. List of Revenue assignments. |
| 4. Field register. | 9. Tender of engagement. |
| 5. <i>Khatauni</i> with alphabetical index. | 10. Village administration paper. |
| | 11. Final <i>rubkār</i> . |

All these papers were carefully prepared, and with the exception of the field book, and consequently the *khataunis* also, were as correct as could be expected. The field book contained errors of area, and in some places of entries also, but as these were only detected when the records came to be signed it was too late to get them corrected; nor could the corrections be made except at crop inspections, there being no reliable previous records. On the whole, considering the difficulties, the Record of Rights was fairly well prepared. The original copy was so cut up on account of revisions of entries that two fair copies had to be made, one for the office and the other for the *patwāris*. Both were well bound, and in the former every paper was signed by the Settlement Collector and each volume by the Superintendent on behalf of the Nawāb.

A detailed *jamabandi* based on the new records was prepared for each village in the form prescribed by the Revenue Circulars, with certain alterations necessitated by the peculiar circumstances of the State. This was filed separately from the Settlement Record on account of its bulk.

Detailed
jamabandi.

The Settlement Officer calculated the total land revenue demand of the State, including the *jāgirs*, to be Rs. 3,69,000 in 1891, though he considered that the *jāgirdārs'* incomes had probably been overstated, and that in the absence of reliable data for the *batai*-paying villages no estimate, even approximately correct, of the actual demand could be made. That mismanagement had diminished the State's resources appeared from the fact that in 100 villages the well-irrigated area had decreased from 68,481 to 54,621 *bighas* in 1891. Applying the rates of yield and prices sanctioned to the results of 3 years crop inspections a total demand of Rs. 3,24,165 was arrived at.

Fiscal re-
sults.
Assessment,
Rep., §§ 37-38.Produce
Ultimate.

CHAP.
III, C.Land
Revenue.Assessment
Rep., § 40.

The following revenue rates were proposed :—

1	2	3	Rates with cesses in British circle (Tihāra).	Increase per cent. of column 3 over column 4.
			Rs. a. p.	Rs. a. p.
I.—IRRIGATED ...	(a) Niāi ...	2 4 0	1 0 0	125
	(b) Khālis ...	1 8 0	0 11 0	117
II.—UNIRRIGATED ...	(c) Dākar, Kausli ...	0 10 3	0 5 0	105
	(d) Dhur, Pilak ...	0 6 0	0 3 0	100
	Rate on cultivation ...	0 12 5	...	...

Assessment
Rep., § 30.Assessment
Rep., § 41.Assessment
Rep., § 40.

The revenue resulting from these was Rs. 3,48,000, nearly 24,000 or 7 per cent. above that given by the produce estimate, and involving a decrease of 6 per cent. on the former revenue. The old rate on cultivation in the Nawāb's villages was 12 annas 7 pies, being 1·3 per cent. higher than the general rate proposed. The proposed rates were from 100 to 125 per cent. higher than those with cesses in the corresponding British circle; that is, if the rates of the Ludhiāna circle be applied the revenue demand of Kotla would be less than half that now proposed. Four-fifths⁽¹⁾ of the net assets would have given a total of Rs. 2,86,776 and four-fifths of the cash rents one of Rs. 3,40,279, so that the revenue proposed was 21 and 2 per cent. higher than that given by the net assets and cash rent tests respectively. In proposing his rates the Settlement Officer was guided by the condition of the villages under the old demand and by the *batāi* statistics, where trustworthy. In some villages his rates only gave a revenue amounting to 95 or even 80 per cent. of the *batāi* collections. This reduction was justified by the fall in prices which had occurred between 1879 and 1880 and which is illustrated by the marginal figures. The villages of the Nawāb were about the lowest assessed,

Staple.	Price in 1879-80.	Average price for 10 years, 1880-89.	Fall per cent. since 1879-80.
Wheat ...	22	25	14
Barley ...	20	30	24
Gram ...	27	32	19
Maize ...	20	32	10
Jowār ...	30	35	17
Cotton ...	9	10	10

and in them the leases were given in 1879-80. These leases were determined by offers of contractors and bids of money-lenders for the year, and were therefore

(1) The demand for revenue and cesses in Kotla was fixed at one-third of the gross produce in grain and one-fourth of the fodder, with the customary *sabti* rates, or a "fair equivalent in cash."

the cash equivalents of the Nawáb's share of the produce calculated on that year's prices, less the contractor's profits. The rates brought out a reduction of only 1·3 per cent. in the Nawáb's villages. In the *jágit*s the decrease was greater, as the *jágit dárs* had been exacting an unduly heavy revenue and thereby causing much discontent for some years past.

CHAP.
III, C.
Land
Revenue
Assessment
Rep. § 48.

The revenue actually announced amounted to Rs. 3,49,600. In January 1892, the Commissioner raised the demand of several villages on appeal by *jágit dárs* or on revision, the total increase thus made being Rs. 10,208. Thus the total demand amounted to Rs. 3,59,808, giving a general rate of a fraction over 12 as. 10 p. per *bigha* as compared with 12 as. 5 p. proposed in the Assessment Report. If the total previous demand of the State be taken at Rs. 3,69,000, the Settlement brought about a decrease of about 2·5 per cent. only. Below is a comparison statement:—

	Rs.
Revenue demand of present assessment	3,59,808
Revenue by produce estimate ⁽¹⁾	3,24,165
Revenue by 80 per cent. of net assets	2,86,776
Revenue by 80 per cent. of cash rents	3,40,279

The cesses shown in the margin were sanctioned in 1889. Settlement
Rep. § 62¹

This distribution is only for accounts purposes and for realization of the cesses from assignees of revenue. In the cultivators' *khataunis* the total demand of land revenue and cesses was entered in lump sums.

	Rs. a p.
Local rate	10 6 8
Pataudi cess	8 9 4
Lambardári cess	6 0 0

The net results were:—

	Rs.
Land revenue	3,02,239
Cesses	57,569
Total	3,59,808

The former dates of instalment were two for each harvest, viz.:—

Kharif ...	{ 15th November. 15th December.
Rabi ...	{ 15th May. 15th June.

Dates of
instalments,
Assessment
Rep. § 45.

For the future it was decided to adopt one for each, viz., 15th December for the Kharif, and 15th June for the Rabi as in Kalsia and Pataudi.

In Maler Kotla the villagers, in all cases, fixed the proportion, the rates on each kind of soil should bear to one another, and these proportions were often very fair. Soil rates for each village were then worked out according to these proportions, and the demand for each holding made out on the soil of each kind possessed by the holders. This of course resulted in an increase on holdings which

Settlement
Rep. § 64.

(1) At $\frac{1}{3}$ of grain and $\frac{1}{4}$ fodder

CHAP.
III. C.
Land
Revenue.
Settlement
Rep. § 64.

paid too little before, and 45 appeals were preferred and decided by the Settlement Officer on the spot, but the people did not appear at all satisfied. Each sharer wanted to adopt the method which would benefit him most. In several of these appeals the Settlement Collector had to abandon the distinction of soils, except that between irrigated and unirrigated, as he found the soil entries very inaccurate. The greatest trouble was, however, experienced in assessing the well-irrigated land. Many wells were not fully used during the Settlement period, and the area irrigated from them during the two harvests succeeding the announcement of revenues was greatly in excess of that recorded in the papers. In such cases the average area was determined from crop inspections. The best method, the Settlement Collector found, for distributing the water-rate was to fix lump sums on each well, calculated on the average area irrigated as by crop inspections. The *dakhilkárs* of Maler Kotla were, however, averse to this, though it was enforced in some of the appealed cases, where no other decision was acceptable; and if in the future a revision of the *bách* be found necessary, more stress should be laid on this.

Revenue
assignments
in Maler
Kotla.
Settlement
Rep. § 67.

There are three kinds of revenue assignments in Maler Kotla:—

(a) Those belonging to relatives and collaterals of the chief, who are descendants of Nawáb Jamál Khán.

(b) Those belonging to other Patháns who are descendants of the followers of the founder of the State.

(c) Petty assignments made by the Nawáb, or any of the above-mentioned *jágirdárs*, out of their villages, for the maintenance of institutions, rewards for service, charity, and other similar reasons.

(d) The collaterals have by the existing custom been co-sharers of the State with the Nawáb, and if a Nawáb or collateral dies childless his share (in the case of the Nawáb, his private share) is divided among all the co-sharers according to their shares. Similarly, if any *jágirdár* of class (b) dies without heirs his share lapses to the descendants of Jamál Khán. These *jágirdárs* had hitherto paid a contribution of 10 per cent. out of their incomes towards the administration of the State, and the cesses they levied from the cultivators were retained by them. Under the new settlement cesses amounting to 19 per cent. of the land revenue are credited to the State treasury throughout the State, and the contribution of 10 per cent. is maintained as before.

(b) Revenue assignments of the second class are hereditary, but in the event of the death of a *jágirdár* without heirs, the share lapses to the descendants of Jamál Khán. These *jágirdárs* paid lump sums as service commutation in varying amounts up to Rs. 57-2-8 per cent. on their incomes. In July 1891, they were put on the same footing as collaterals and now pay 10 per cent. of their revenue as contribution, in addition to cesses.

MALER KOTLA STATE.] *Rights to Waste and to Trees and Wood.* [PART A.

(c) The assignments of the third class have been made at different times and for various purposes. Some date from the time of the Emperors, others have been granted by the chiefs and *jāgirdārs* of Māler Kotla. All these were enquired into, and brief particulars entered in registers, with the opinions of the Superintendents and Settlement Officers. Under the Commissioner's orders, assignments for institutions were maintained during their existence, those for services were maintained as long as the services are rendered or during the lifetime of the assignee; grants for charity or as favour were resumed in full, or released at half rates for limited terms only. No grant was recognised as perpetual, and grants made by *jāgirdārs* were struck off the register, as the State did not recognise them. The result of these orders was a reduction of such assignments from Rs. 16,023 to Rs. 10,261. The distribution of the existing demand for land revenue is:—

			Rs.
Nawāb	...	...	1,07,496
Collaterals	...	...	1,49,106
Other <i>jāgirdārs</i>	...	...	35,375
Muāfis	...	...	10,262
Total			3,02,239

CHAP.
III. C.
—
Land
Revenue.
Settlement
Rep. § 67.

In Māler Kotla *dakhilkārs* have the right to retain the waste in their possession, and have full rights of grazing and grass cutting, as well as to cut brushwood and thorns and to lop branches over all the waste lands in their village. Such waste has been recorded as common village property.

Rights to
waste.
Settlement
Rep. § 73.

They may not, however, break up waste without permission.

The question of rights to trees and wood was one of the most disputed ones both in Māler Kotla and Kalsia. The State and *jāgirdārs* claimed a share in all trees whether growing in cultivated or waste lands of the village.

Rights to
trees and
wood.
Settlement
Rep. § 74.

No tree could be cut without permission, and permission could not be obtained without paying the underlings something. Thus when wood was most needed for agricultural implements or re-roofing houses, the agriculturists preferred buying it to all the vexations and extortions connected with cutting it on their own lands. This has now been decided as follows, and entries made in the Record of Rights accordingly.

In Māler Kotla *dakhilkārs* have the right to cut all trees growing in the village site, round wells, in cultivated fields and in the cultivated area generally, except *shisham*, *pipal* and *barota* trees. *Shisham* trees may be taken for agricultural implements and carts on permission. All trees of whatever kind specially planted, grown or tended, by *dakhilkārs* in groves, gardens or their cultivated lands, are the property of such *dakhilkārs*.

CHAP.
III, C.Land
Revenue.Settlement
Rep. § 74.

The Nawáb or *jágirdár* is entitled to take wood from the village waste on payment of half its market value and is entitled to half the price of all wood sold from the waste by permission.

The Nawáb or *jágirdár* is also entitled to take dry *pípal* and *barota* trees only and *shisham* trees not specially planted, grown or tended by cultivators.

To make this order clearer and to encourage tree planting in pieces of village waste the Commissioner in January, 1892, directed that in villages where there is a patch of waste exceeding 300 *kachcha bighas*, the State or *jágirdár* will receive possession of one-third of such patch for the cultivation of trees, and shall have no further claim on that patch.

On smaller patches the claim of the State or *jágirdár* is fixed at 15 *kachcha* maunds of fuel per *kachcha bigha* and one beam of timber 12 feet in length for each village in which the aggregate of small patches of waste is not less than 100 *kachcha bighas*. If less than that area no beam will be due.

Rights of
succession,
Settlement
Rep. § 75.

The rights of succession in case of *dakhilkárs* in Maler Kotla as decided by Mr. Robertson are:—

This (*dakhilkár's*) right is hereditary and any male heir lineally descended in the male line from any *dakhilkár*, if he be the nearest male heir of the last *dakhilkár*, can succeed to the status of *dakhilkár* in respect of the lands of such *dakhilkár*. In case there be no direct heirs in the male line, any collateral can succeed, provided he be descended from the same grandfather as the last *dakhilkár* or any previous *dakhilkár* who was in possession of the land as *dakhilkár*.

In case of failure of both direct and collateral heirs, the Nawáb or *jágirdár* can arrange for the cultivation of such land, but it must be first offered for cultivation to the other *dakhilkárs* of the village.

Rights of
alienation,
Settlement
Rep. § 76.

In Maler Kotla *dakhilkár* cultivators have no power to alienate their lands by sale, mortgage, or gift, without permission.

This is supplemented by Commissioner's order of 7th May 1890, by which transfers to agriculturists may generally be sanctioned unless there are special reasons against; transfers to the professional money-lending class to be disallowed.

Working of
Settlement.

In spite of the heavy demand, as compared with British Standards, there is no difficulty in collecting the revenue. Remissions have never been found necessary though suspensions have occasionally been granted.

Section D.—Miscellaneous Revenue.

CHAP.
III. D.

Directly under the Názim there is a Superintendent of Excise and Opium with a Dárogba under him.

Miscella-
neous
Revenue.

Country spirit is made in Máler Kotla by the ordinary still. The contract is leased by auction to the highest bidder.

Excise De-
partment.
Country
spirit.

The retail contracts are sold by the Názim who receives applications for retail sale which he disposes of as he thinks fit.

There are 6 shops for retail sale in *thána* Panjgiráin and 7 in *thána* Saraud :—

Thína Saraud.

1. Kangawál.
2. Jandyáli.
3. Bulewál.
4. Dahlíz Khurd.
5. Dhuler Kalán.
6. Binjoki Kaláu.
7. Saraud.

Thána Panjgiráin.

1. Panjgiráin.
2. Mithowál.
3. Kothála.
4. Bhudán.
5. Ghanaur Kalán.
6. Játi Mazra.

There is one in Máler Kotla town.

European liquor is sold by two license-holders in Máler Kotla town.

Poppy is cultivated to some extent in the State, and opium is imported under the British rules from Ajmer and Málwa. The contract for vend of opium is sold by auction annually, the contractor being authorized to lease the contracts for retail sale.

Drugs.

The following are the shops for retail sale of opium and drugs :—

Thína Saraud.

1. Kangawál.
2. Rohira.
3. Kup.
4. Jandyáli Khurd.
5. Phalaund Kalán.
6. Maherna Khurd.
7. Dhuler Kalán.
8. Bhaini Kalán.

Thána Panjgiráin.

1. Panjgiráin.
2. Mithowál.
3. Khurd.
4. Chohána Khurd.
5. Kothála.
6. Bhudán.
7. Muhammadpur.
8. Dugni.
9. Badechha.
10. Chhung.
11. Ghanaur Kalán.
12. Lachchhe Daddi.

In Máler Kotla town there are two shops.

Sometimes opium and drug licenses are sold together, but they are never sold jointly with those for the vend of country spirit.

The income to the State from excise and opium averages Rs. 16,000 a year.

The stamp office is in charge of the Bakhshí under whose supervision the values of the stamps are impressed on the printed

Stamps.

CHAP
III. D.Miscella-
neous
Revenue.

form. No distinction is made between judicial and non-judicial stamps. The values of the stamps in use are:—

Annas 1, 2, 4, 8, and Rs. 1, 2, 4, 5, 6, 7, 8, 9, 10, 20, 30, 40, 50, 60, 70, 80, 90, and 100.

Stamps.

The stamp sheets are printed in a private press at Maler Kotla, but the value of the stamp is not printed, but impressed by the state Bakhshí. Stamps are only sold at the State treasury. The British Stamp Act and the Court-fees Act are in force in their entirety in the State.

The average income from stamps per annum is Rs. 13,000.

Registration.

The Indian Registration Act is enforced without modification. The Nazim is Registrar and is posted at Maler Kotla. The Tahsildárs are Sub-Registrars in their own Tahsils.

Year.			Amount.
			Rs.
1900-01	...	...	281
1901-02	...	...	222
1902-03	...	...	308
1903-04	...	...	262
Average	...	...	268

The income from registration for the years 1900-01 to 1903-04 are shown in the margin.

The Nazim is in charge of Income-Tax Assessments. All incomes from Rs. 100 upwards are liable to be taxed. The income during the years 1900-01 to 1903-04 is shown below:—

Year.			INCOME BELOW Rs. 500.		INCOMES BETWEEN Rs. 500 AND Rs. 1,000.		Total amount.
			Number of assesses.	Amount paid.	Number of assesses.	Amount paid.	
			Rs.	Rs.	Rs.	Rs.	Rs.
1900-01	...	...	410	1,714	18	308	2,022
1901-02	...	...	422	1,806	18	308	2,113
1902-03	...	...	448	1,792	18	308	2,100
1903-04	...	...	456	1,881	18	308	2,189

No income-tax was paid by the State officials till the year 1904-05. In that year the collections amounted to Rs. 5,300, more than double the former collections. The rate charged on all incomes is $2\frac{1}{2}$ per cent.

Local Cesses.

At Settlement the total demand was first assessed, and then divided as under:—

				Rs.	s.	p.	
Land Revenue	...	...	...	84	0	0	percent.
Local Rate	...	...	...	10	6	8	"
Patwári Cess	...	...	...	3	9	4	"
Lambardári Cess	...	...	...	5	0	0	"

MALER KOTLA STATE.] *Local and Municipal Government.* [PART A.

The net results were:—

			Rs.	a.	p.	CHAP. III, E.
Land Revenue	...	...	3,02,238	12	0	Local and Municipal Government
Cesses	...	...	57,569	4	0	
Total	...	...	3,59,808	0	0	Local Cesses.

The cesses in 1904-05 were as follows:—

			Rs.	a.	p.
Local Rate	...	...	31,269	8	10
Patwari Fund	...	...	10,901	1	4
Lambardari Fund	...	...	15,009	0	0
Total	...	...	57,179	10	2

Schools, Hospitals, and Roads are maintained from the local rate.

Miscellaneous revenue to the amount of Rs. 1,000 is collected from the State *Birs* and gardens. The Mint, which is let out on contract, yields an average revenue of Rs. 600 a year. The State Rupee, formerly worth annas 12, is now worth only annas 8 in British currency. The Rupee is the only coin minted. Other miscellaneous revenue amounts to Rs 3,000.

The State gets an annual income of Rs. 30,000 from the Ludhiana-Dhuri-Jakkhal Railway, in which it is interested to the extent of eight lakhs. The income is, however, rapidly increasing.

The total income of the State from all sources except octroi is about Rs. 4,40,000. This includes Rs. 1,70,000 enjoyed by Jagirdars and Muafidars.

Section E.—Local and Municipal Government.

The State has no District or Local Board. There are, however, three Municipalities constituted in 1905, namely, Maler Kotla, Killa Rahmatgarh, and Jamalpura. The two latter are large villages near Maler Kotla, and are controlled by the same Committee.

Though these places have only been lately constituted Municipalities, octroi has been collected for many years, and no other tax has yet been imposed. The Nazim is President of the Municipal Committee, which consists of 20 members, all nominated by the State.

The average income from octroi for the years 1900-01 to 1903-04 was Rs. 23,960. This gives an incidence of taxation of one rupee a head of the population. All the police in the State with the sanitation and vaccination staffs are paid from Municipal

CHAP. III. G. Funds. The octroi staff consists of a Superintendent with a *munsarim* and several subordinates. They have charge of the three Municipalities.

	Rs.
Octroi Establishment	2,789
Police	14,203
Sanitation and Vaccination	3,214
Paving Roads	4,088
Miscellaneous	1,631
Total	25,955

The expenditure for the year 1903 is shown in the margin. The income of that year was Rs. 26,805.

Section F.—Public Works.

The Public Works Department is under the Home Minister, and is in charge of a Superintendent. For the State Roads there is a sub-overseer and a *darogha*, and for the Buildings, a sub-overseer, draughtsman, and two *mistris*. The expenditure on roads is paid from the Local Rate, but the buildings are constructed from State Funds.

Section G.—Army.

The Maler Kotla State Forces comprise the Imperial Service Sappers and Miners, Irregular Cavalry and Artillery with the Military Police.

Imperial Service Sappers and Miners.

The Imperial Service Sappers were raised in June 1894, and are under the Officer Commanding the State Forces. The Corps is maintained at a strength of 177, including officers and men; and it is proposed to raise a body of mounted Sappers to be attached to it. There is a well-equipped band of 44 men under an experienced European Bandmaster.

Tirah expedition.

During the comparatively short time of its existence the Maler Kotla Imperial Service Sappers have had a notable record of good service in the field, inasmuch as they have been twice on active service. The Tirah Expedition of 1897-98 was the first occasion on which they were engaged. They did much useful work in the snows of the winter of that year in the way of making bridges, roads, and trenches. While at work, they had several engagements with the enemy. The services rendered by the body during the campaign were acknowledged in an appreciative letter by the Government of India to the Ruling Chief; and, in recognition thereof, its Commanding Officer received the honorary title of Bahadur.

China.

The second occasion on which the corps went on active service was the China Expedition of 1900. It remained in China nearly a year. On its return, the Commanding Officer was made a Companion of the Indian Empire, and the Superintendent of the State, the Nawáb of Loharú, a Knight of the same order.

It is to be noted that the Maler Kotla Imperial Service Sappers is the only body among the Imperial Service Troops of the Punjab that has been twice on active service. Its efficiency is recognized on all hands. The cantonments lie to the west of Kila Rahmatgarh.

CHAP.
III, H.
Police and
Jails.

The State Cavalry is an irregular body of troops, consisting of 50 men and officers, all told. It is well trained and is mainly used as an escort to His Highness the Nawáb, and the Regent.

Cavalry.

The State Artillery comprises 35 men and officers with 9 guns, two of which only are serviceable. The guns are used for firing salutes on ceremonial occasion.

Artillery.

There are three companies of Military Police, each company being composed of 76 men and officers. The full strength is 231 men. Only one company is at Headquarters at one time, the others being allowed to stay at their homes. Each man must do three months training a year, but can be called to attend at any time. They are mainly used as guards at the residence of the Nawáb and have nothing to do with the Civil Police.

Military
Police.

Section H.—Police and Jails.

The Superintendent of Police is subordinate to the Home Minister in all matters except drill and discipline, in which he is subordinate to the Officer Commanding the State forces. The force consists of an Inspector, a Court Inspector, 3 Sub-Inspectors, 3 first 3 second, and 11 third grade Sergeants, a tracker, a female searcher, and 82 constables with 7 mounted constables, giving a total of 113. Men are sent to attend the Training School at Phillaur. The police are paid from Municipal Funds. In addition to the regular police, there are 90 *chaukidars* in the villages, each paid Rs. 4 a month out of the *chaukidara* fund. There are three *Thánás*, Maler Kotla, Panjgiráin, and araud. There is a cattle-pound at each *Thana*.

Police.

The Jail at Maler Kotla contains accommodation for 50 male and 20 female prisoners, but the convicts never approach that number.

Jail.

It is under the control of the Chief Judge and in charge of the Medical Officer of the State as Superintendent. He has under him a Jailor and an Assistant Jailor.

All prisoners, both civil and criminal, including those undergoing life sentences are confined in the Jail. Prisoners undergoing trial are also detained in it.

Darris, chiks, and shoes are manufactured in the Jail. The annual income amounts to Rs. 6,524, while the expenditure is Rs. 8,723.

CHAP.
III. I.

Section I.—Education and Literacy.

Education
and
Literacy.

The percentage of literate persons amongst Hindús, Sikhs, Jains, and Muhammadans at the last census is shewn in the margin.

Hindús	47 per cent	Jains	39 "
Sikhs	39 "	Muhammadans	18½ "
Jains	18½ "	All Religions	39 "

It will be observed that the percentage is by far the highest amongst the Jains and lowest amongst the Muhammadans. The following table shews the number of males and females who were recorded as literate at the last census :—

Detail						Number	Per cent.
Males	...	...	...	...	...	2,000	6·9
Females	...	...	...	...	...	82	·2
Total	...	...	...	...	...	2,082	3·9

Schools.

The only school in the State is the Anglo-Vernacular Diamond Jubilee High School at Máler Kotla, which has a staff of 11, including a head-master, second and third masters, a head *maulavi* and second oriental teacher. Each mosque in the town has a *maktab* attached to it, and there are also 4 or 5 *páthshálas*. These, however, are not inspected or controlled in any way.

Of the 7 schools established by Nawáb Ibrahim Ali Khán, those at Sherwáni Kot, Panjgiráin and Khurd lasted until 1903, when they were closed.

There are about 200 pupils in the High School. English, Arabic, and Persian are taught.

Maktabs.

There are 141 boys and 53 girls attending the *maktabs* of Máler Kotla. Both Persian and Arabic are taught with a little Arithmetic in some of them.

Páthshálas.

In the *Páthshálas*, Hindí, Shástri and Arithmetic are taught. There is one where girls only are educated. It is called the *Árya Kanya Páthshála*. At present 25 girls attend it. They are taught cooking, sewing, and embroidery besides reading and writing.

Section J.—Medical.

Medical Staff.

The Medical Department of the State is under the control of the Home Minister and consists of :—

- (1) A Civil Assistant Surgeon who is State Medical Officer and holds charge of the Civil Hospital at *Sadr*.
- (2) A Hospital Assistant who is in charge of the *Sadr* Hospital under the State Medical Officer.

MALER KOTLA STATE.] *Medical—Vaccination and Sanitation.* [PART A.

(3) A Hospital Assistant who is in charge of the Military Hospital. CHAP.
III, J.

(4) A Hospital Assistant in charge of the Hospital at Panjgirāin. Medical.

The Staff of the *Sadr* hospital comprises the State Medical Officer, an Hospital Assistant, a clerk, a compounder and a dresser with other necessary subordinates. Sadr Hospital,

Out-door patients averaged during the first quarter of 1904, 148 a day. For in-door patients the average daily attendance in the same period was 3·2; while 250 surgical operations were performed besides reports on medico-legal cases and post-mortems examination.

Besides the Civil Hospital at Maler Kotla there is a private dispensary (*Dār-ul-shafā*) for the Nawāb and his family in charge of a *hakim*. Dār.

Several *baidas*, *jarrāhs*, and *hakims* practice privately in the town and villages. During an outbreak of plague, cholera, or the like, the State retains temporary paid *hakims* and *baidas* for the benefit of the public. Hakims or Baidas.

There is a Hospital Assistant and a compounder both at the Military and the Panjgirāin Hospitals. The total number of patients, out-door and in-door, at the Military Hospital during the first quarter of 1904 was 439. The Panjgirāin Hospital was only opened in December 1905. Military and Panjgirāin Hospitals.

There is a Superintendent in charge of the Vaccination and Sanitation work. He is not an Hospital Assistant but is under the control of the State Medical Officer. Under him there are two vaccinators with a *chaprāssi*. The number of vaccinations done during 1902-03 was 1,158. The people as a rule submit to vaccination of their children with a little persuasion; but some classes, such as the Banias, etc., still object to it. For sanitation work the Superintendent has under him 2 *daroghās*, 2 *jamādārs*, 16 *bhistis*, and 28 sweepers. These are only employed in Maler Kotla town. Vaccination and Sanitation.

The cleanliness of the surroundings of villages and their streets is occasionally inspected by the Police, as well as by the medical, sanitation, and vaccination staffs. The people are directed to remove accumulations of refuse.

The expenditure on vaccination and sanitation is met from Municipal Funds; while the Medical Department is maintained from the Local Rate. Medical Expenditure averages Rs. 7,000 a year. All the hospitals are free.

CHAPTER IV.—PLACES OF INTEREST.

CHAP. IV.

Places of
interest.

Máler Kotla.

Máler Kotla is the only town in the State. It is situated 28 miles south of Ludhiána in north latitude 30°31' and east longitude 75°59'. The population at the census of 1901 was 21,122.

The town is naturally divided into the two parts of Máler and Kotla, the latter of which is walled. These parts have lately been united by the construction of the new Moti Bazar.

History.

Sadr-ud-Dín, the founder of the Kotla family, settled at Bhumsi, a village which lay on a tributary of the Sutlej. This tributary, though now non-existent, is still traceable, its course being marked by the torrent which runs between Máler and Kotla during heavy rains. The population of Bhumsi rapidly increased and a new town was founded by him at Máler in 1466. It quickly became so large as to include the old village of Bhumsi within its boundaries. It remained the headquarters of the State till Bayazid Khán, the fifth in descent from the Sadr-ud-Dín, founded Kotla in 1656. The name of Kotla is said to be derived from the *ko'* or wall which was built round the town.

The houses of the ruling family are situated in the Kotla part of the town. A large Díwán-Khána (audience-hall) was built there by Nawáb Sikandar Ali Khán. The High School is near the Delhi Gate.

Shrine of
Sadr-ud-Dín

In the Máler part of the town is situated the Mausoleum of Sheikh Sadr-ud-Dín. Every Thursday, a fair is held at the shrine when offerings are made in the shape of money, jewellery, and grain. On the first Thursday of every lunar month, the fair is much larger and more important, thousands of people attending. It is strange that these fairs are mostly attended by Hindús, though Sadr-ud-Dín was a Muhammadan Saint.

The Moti
Bazar.

A new bazar, connecting Máler and Kotla, was made in 1904-05 in accordance with plans approved by the Regent. It is called the Moti Bazar and is one of the handsomest in the Punjab. All the shops are two-storied, made of red brick, and of a uniform design. The street is wide enough to allow four Courts to pass at one time and it is lit by lamps attached to iron-poles in the middle of the street. The whole effect is excellent.

Grain-
Market.

A new and large grain-market, the Ahmad Ganj, named after the Regent has also been recently constructed. It adjoins the Moti Bazar. The parade-ground and cantonments lie outside the city. The Railway Station, constructed on plans approved by the State, is about a mile south of Kotla.

Municipal
Committee.

Máler Kotla, Killa Rahmatgarh, and Jamálpúra were constituted Municipalities in December 1905. They have the same Committee, the working of which has been described in Section E of Chapter III.

Killa Rahmatgarh lies about a mile to the south-east of Maler Kotla and has a population of 1,418 souls. It was founded by Rahmat Ali Khan early in the 19th century. Most of the Officers and Compts of the State are situated in Rahmatgarh and a Post Office has also been opened there.

CHAP. IV.

Places of interest.

Killa Rahmatgarh.

Jamālpūra is a large village of 2,079 souls near Maler Kotla. It was built by Jamāl Khan about the end of the 15th century and contains the State Jail. It has lately been constituted a Municipality along with Maler Kotla.

Jamālpūra.



APPENDIX I.

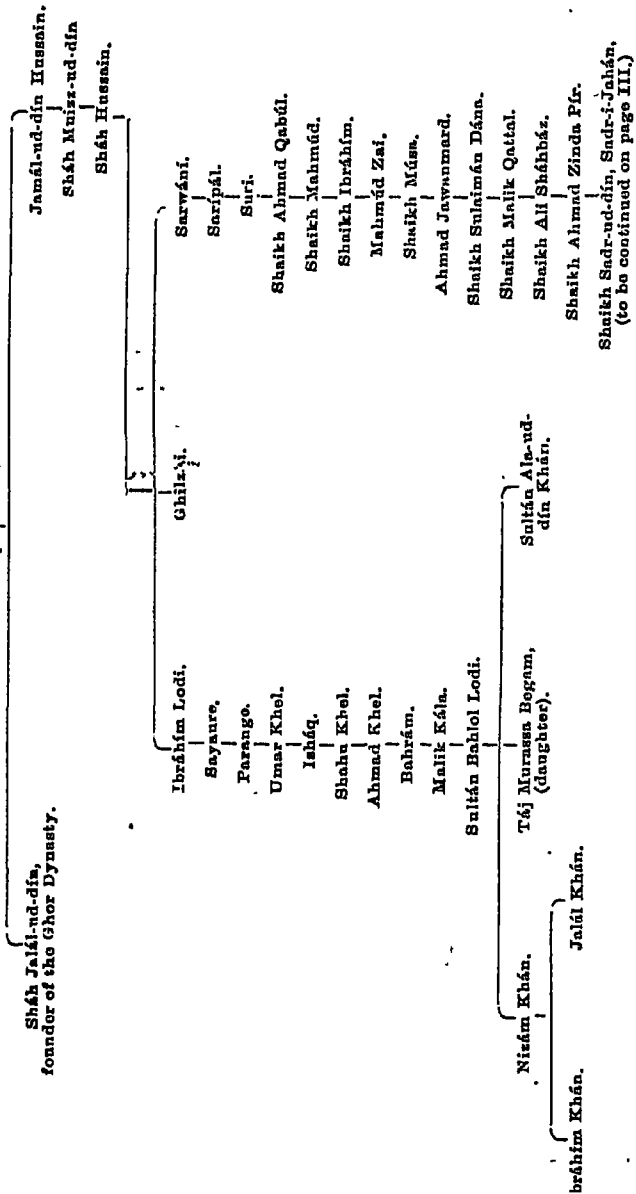
GENEALOGY OF THE MALER KOTLA FAMILY.

APPENDIX I.

GENEALOGY OF THE MALER KOTLA FAMILY.

SHANSAIB.

Bahram.



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1
1

Shahin Fattu—(continued from page iii.)

of Gwalior

Ibráhím Khán.
Kamal Khán.

Shaiikh Behlol.
Daulat Khán.
Niamat Khán.
Mujeeb Khán.
Roshan Khán.
Akko Khán.

Basar Khán.
Sulim Khán.
Jibu Khán.
Allu Khán.
Bohke Khán.
Pir Khán.
Ghálib Khán.
Kale Khán.
Buláqi Khán.

Imán Baksh Khán.
Núr Khán.
Asadullah Khán.
Niamat Khán.
Fakhro Khán.
Roshan Khán.

Sandhe Khán.
Shor Khán.
Alif Khán.

Shaiikh Yusuf, brother of Khwájá Khizar Khan—(continued from page iii.)

Bahlol Khán.
Shaiikh Sikandar.
Shaiikh Niámot.
Shaiikh Twábir Khán.
Shaiikh Muhammad Khán.

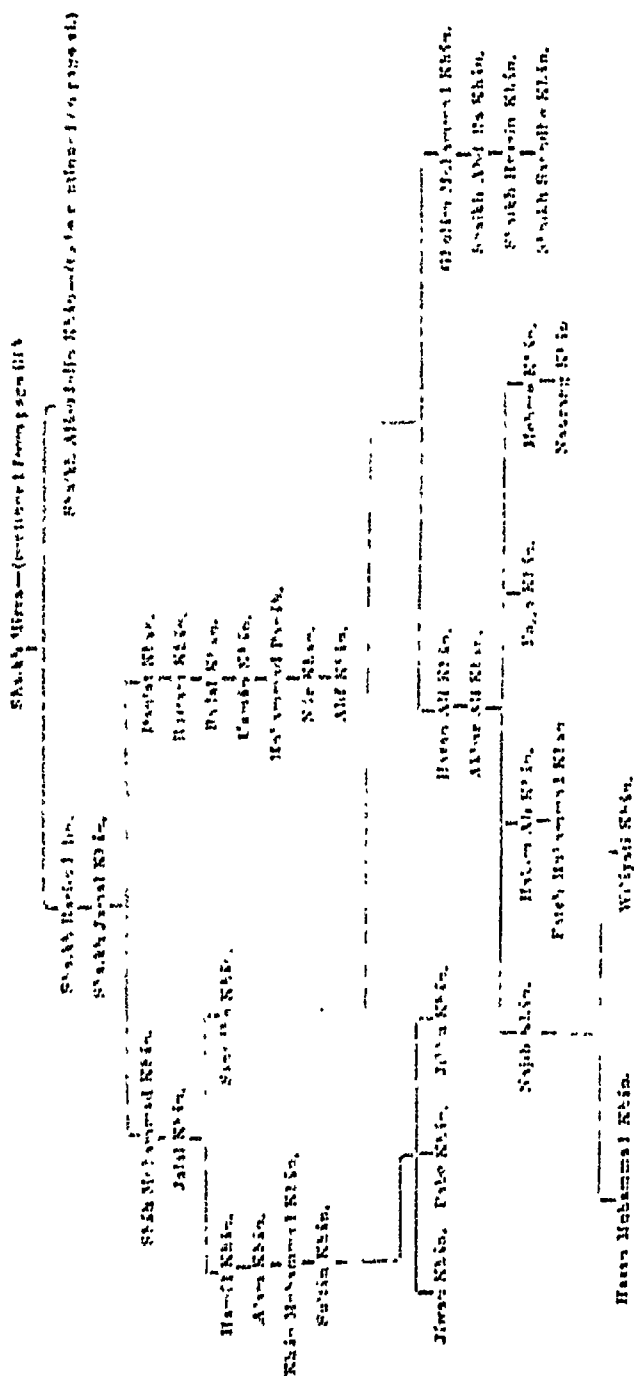
Muhammad Nahir Khán.

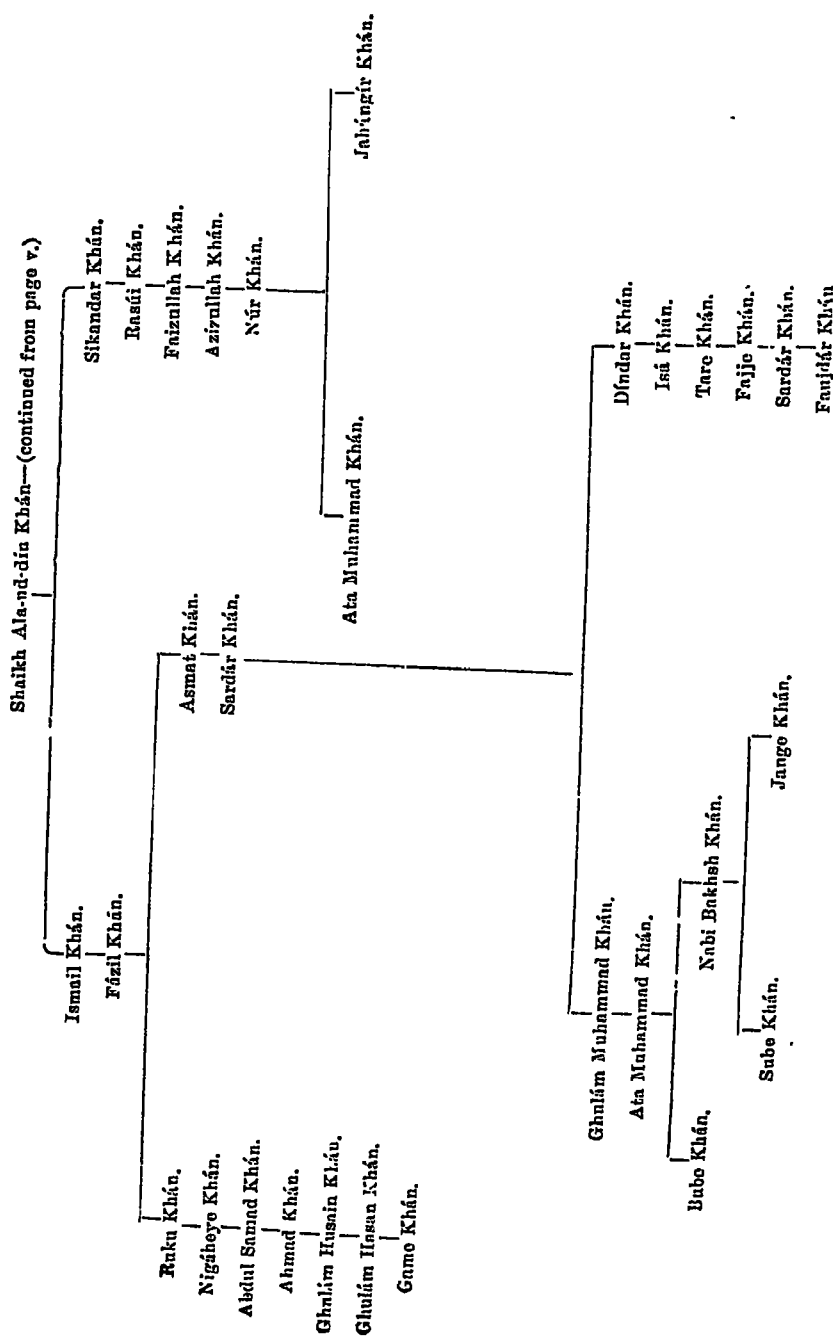
Swaleh Khán.
Nejâbat Khán.
Fardil Khán.
Ali Khán.
Hasan Khán.

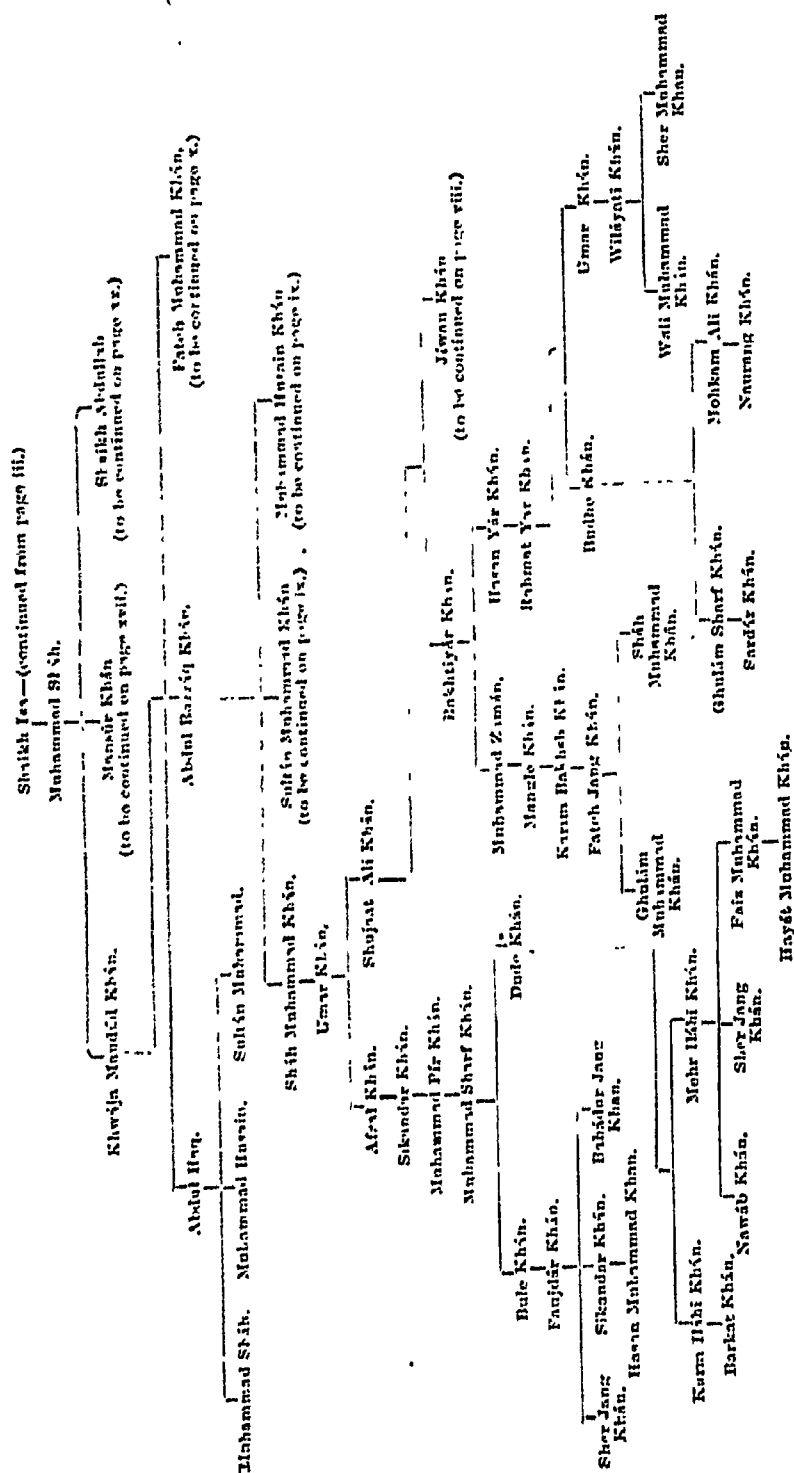
Sharfu Khán.
Khizar Khán.
Sher Khán.
Mastan Khán.
Faujdár Khán.

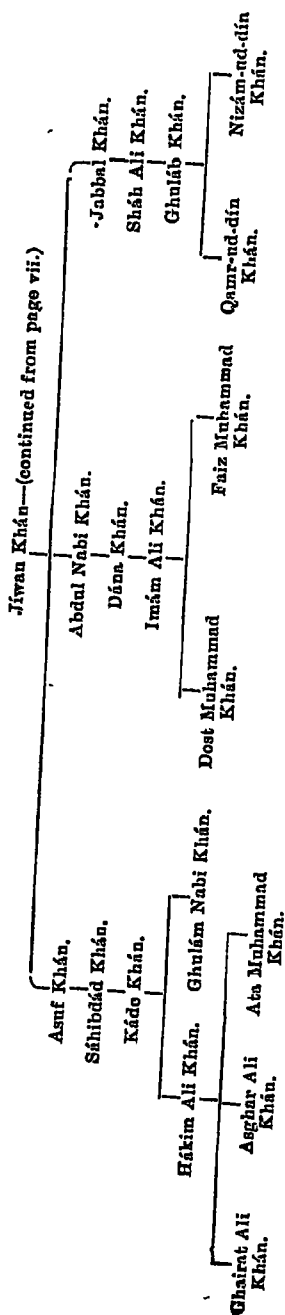
Ghulam Muhammad Khán.
Sarmat Khán.

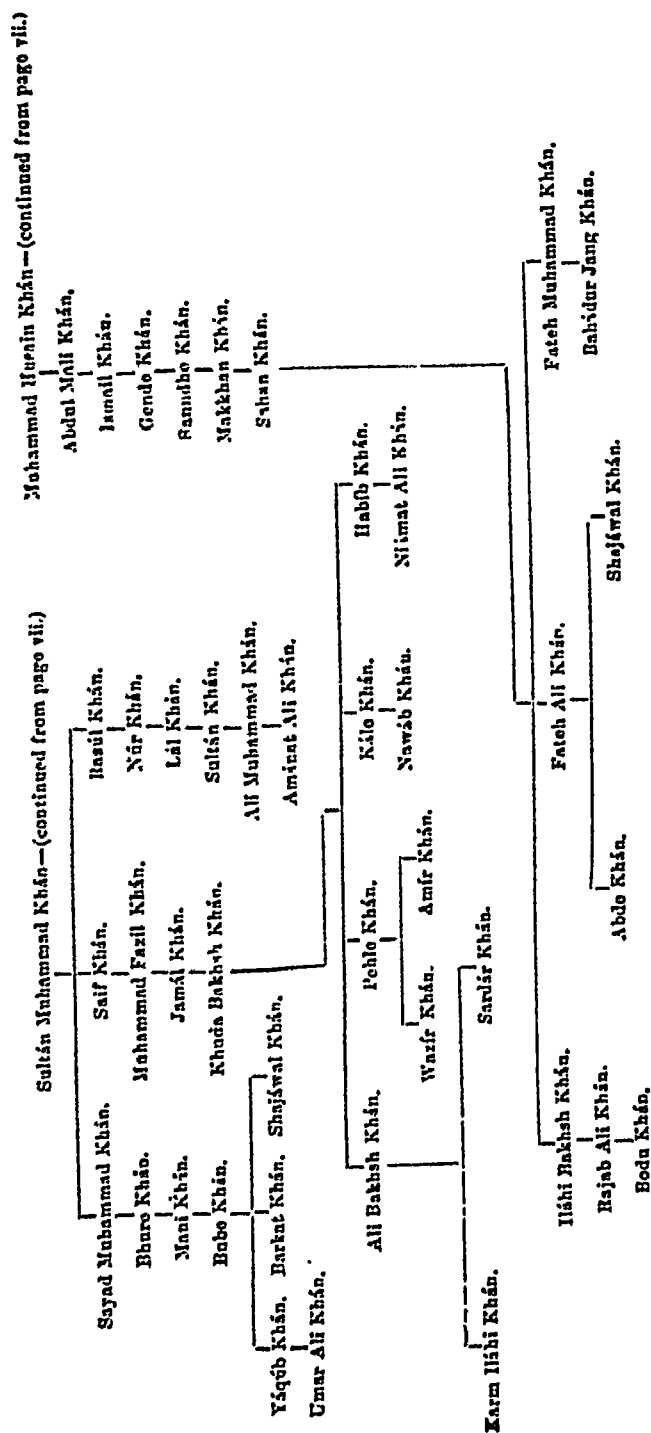
Major Ali Muhammad Khán.
Ahmad Ali Khán.
Muhammad Khán.

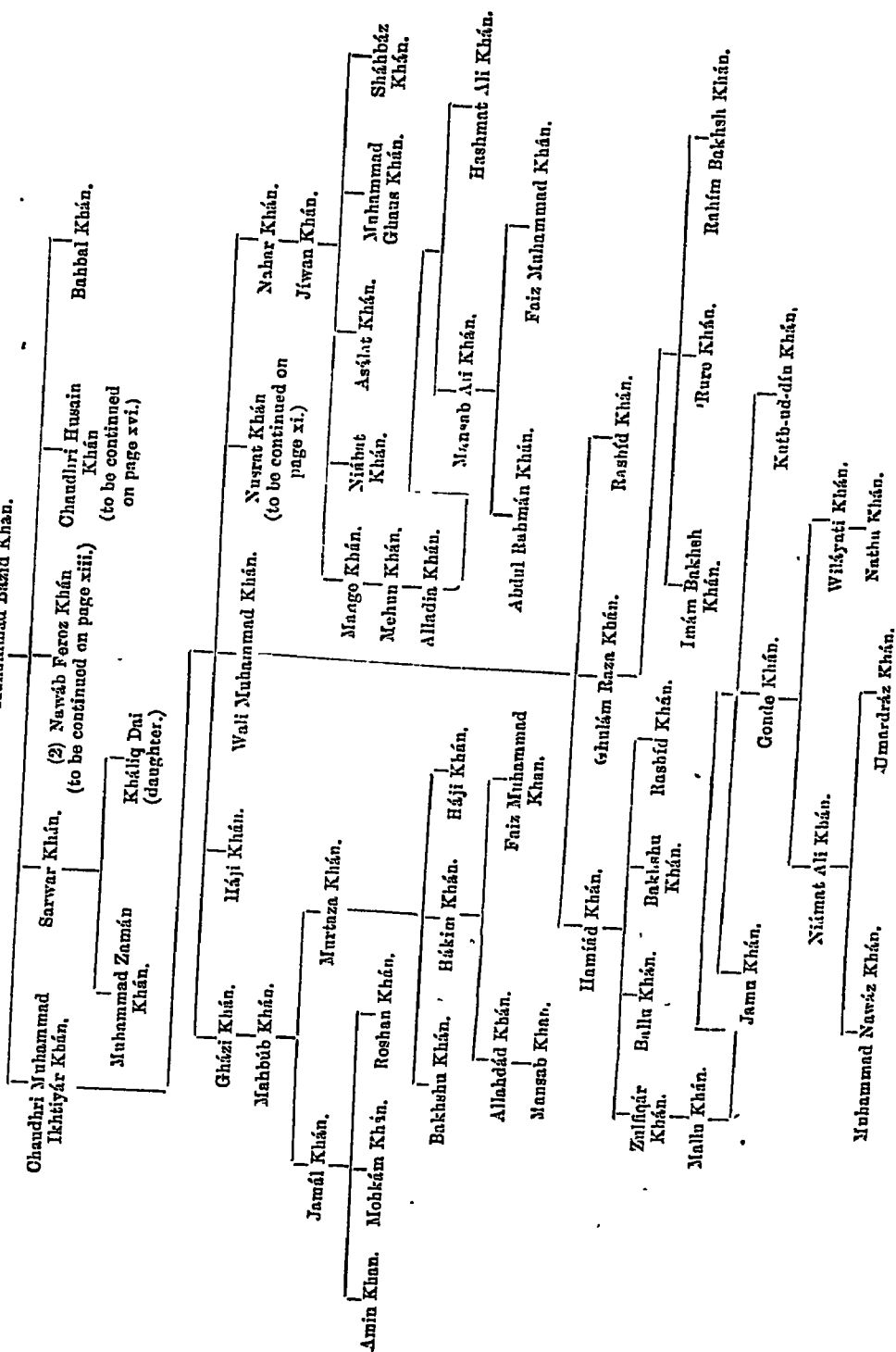




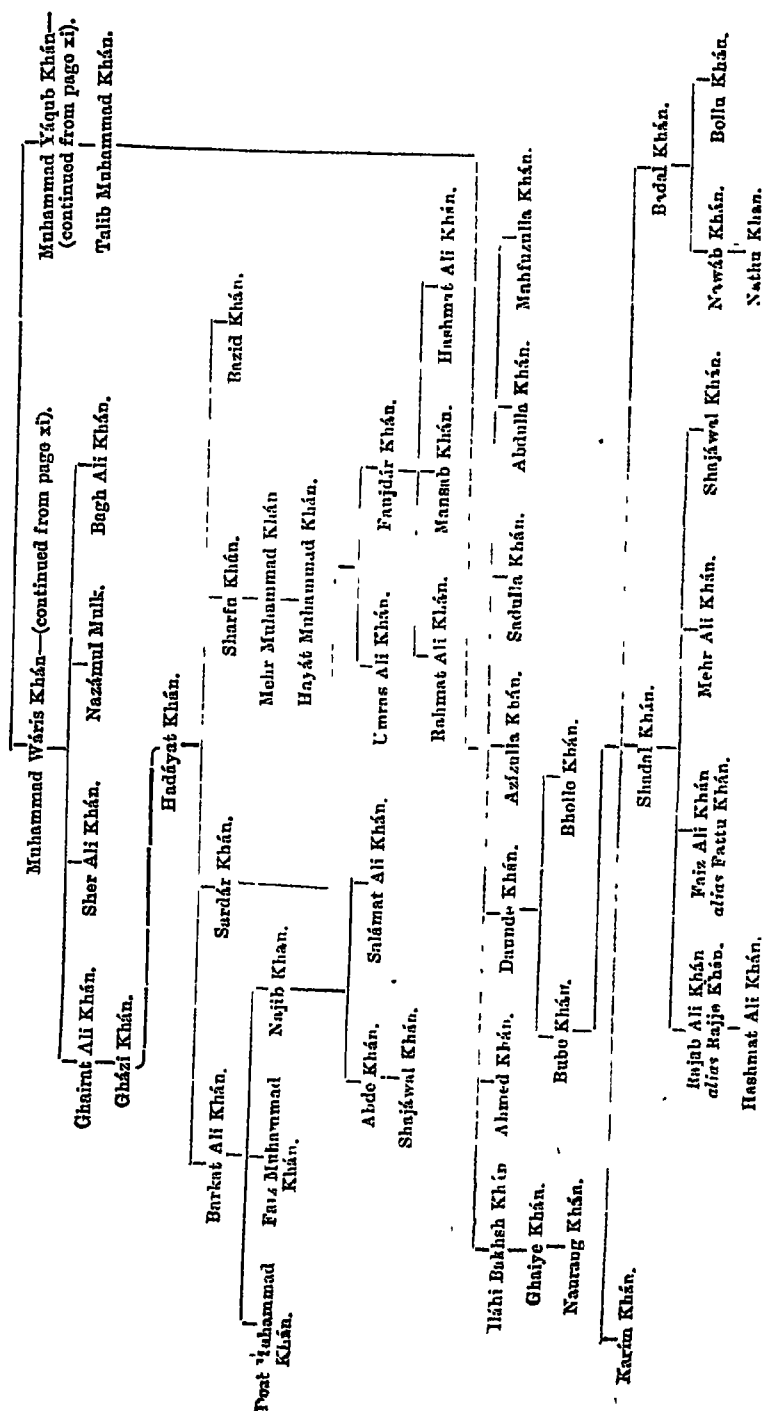






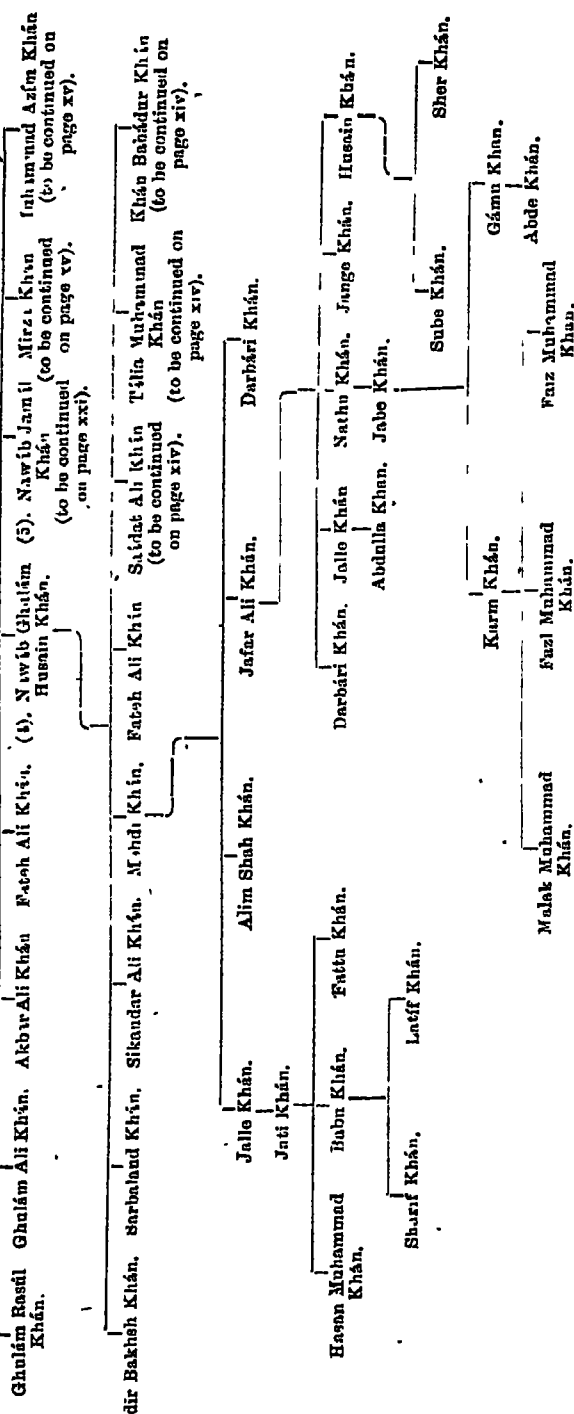


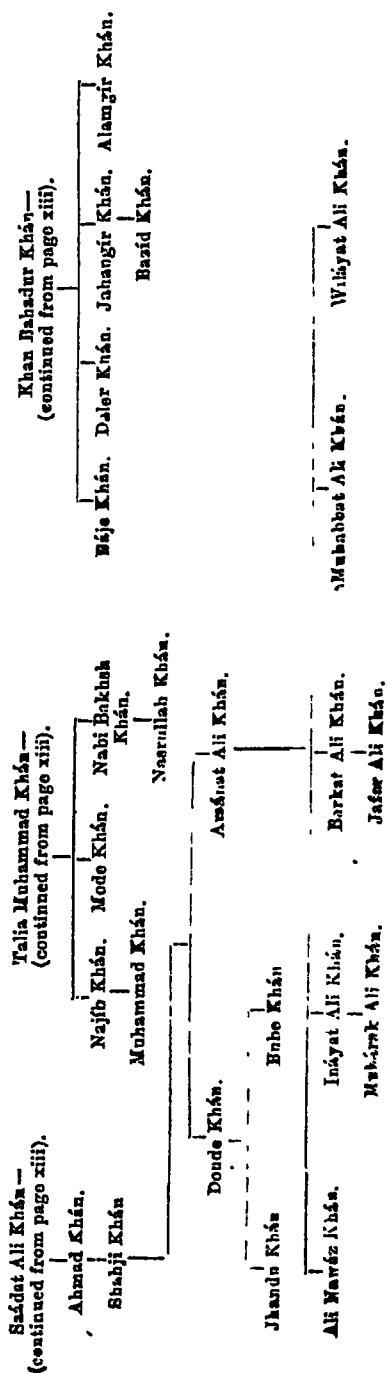
Nurat Khán—(continued from page 1)



(2) Nawáb Feroz Khán — (continued from page x).

(3) Nawáb Sher Muhammad Khán. Khawájá Khizer Khán.





Muhammad Aman Khán.
 Ghulám Sharf Khán.
 Feroze Khán.
 Ghulám Nobi Khán.
 Dost Muhammad Khán.
 Far-ud-Rahmán Khán.
 Far-ud-Rahmán Khán.
 Habib-ud-Rahmán Khán.
 Farijdar Khán.
 Qásim Ali Khán.
 Alláddad Khán.
 Sardár Khán.
 Mezzim-ud-din Khán.
 Makhdém Bakhsh Khán.
 Ahmed Bokhsh Khán.
 Ali Sher Khán.
 Nawáb Khán.
 Abdulla Khán.
 Abdul Salam Khán.
 Gharib Bakhsh Khán.
 Togh Ali Khán.
 Shuját Ali Khán.
 Abdul Aziz Khán.
 Abdul Hameed Khán.
 Gámu Khán.
 Abdul Karim Khán.
 Mahat Mahammad Khán.
 Ramzán Khán.
 Yaqaf Khán.
 Muhammad Asim Khán --(continued from page xiii).
 Rahmán Khán.
 Imám Bokhsh Khán.
 Nisám Ali Khán.
 Anwar Khán.
 Colonel Mehr Muhammad Khán.
 Zabarizet Khán.
 Bakhsh Jang Khán.
 Sher Khán.
 Barkat Ali Khán.
 Bader-ud-din Khán.
 Khair-ud-din Khán.

Chaudhari Hussain Khán—(continued from page x.)

Khawájá Muhammad Khán alias Khawájá Muhammad Khán.

Muhammad Shah Khán.

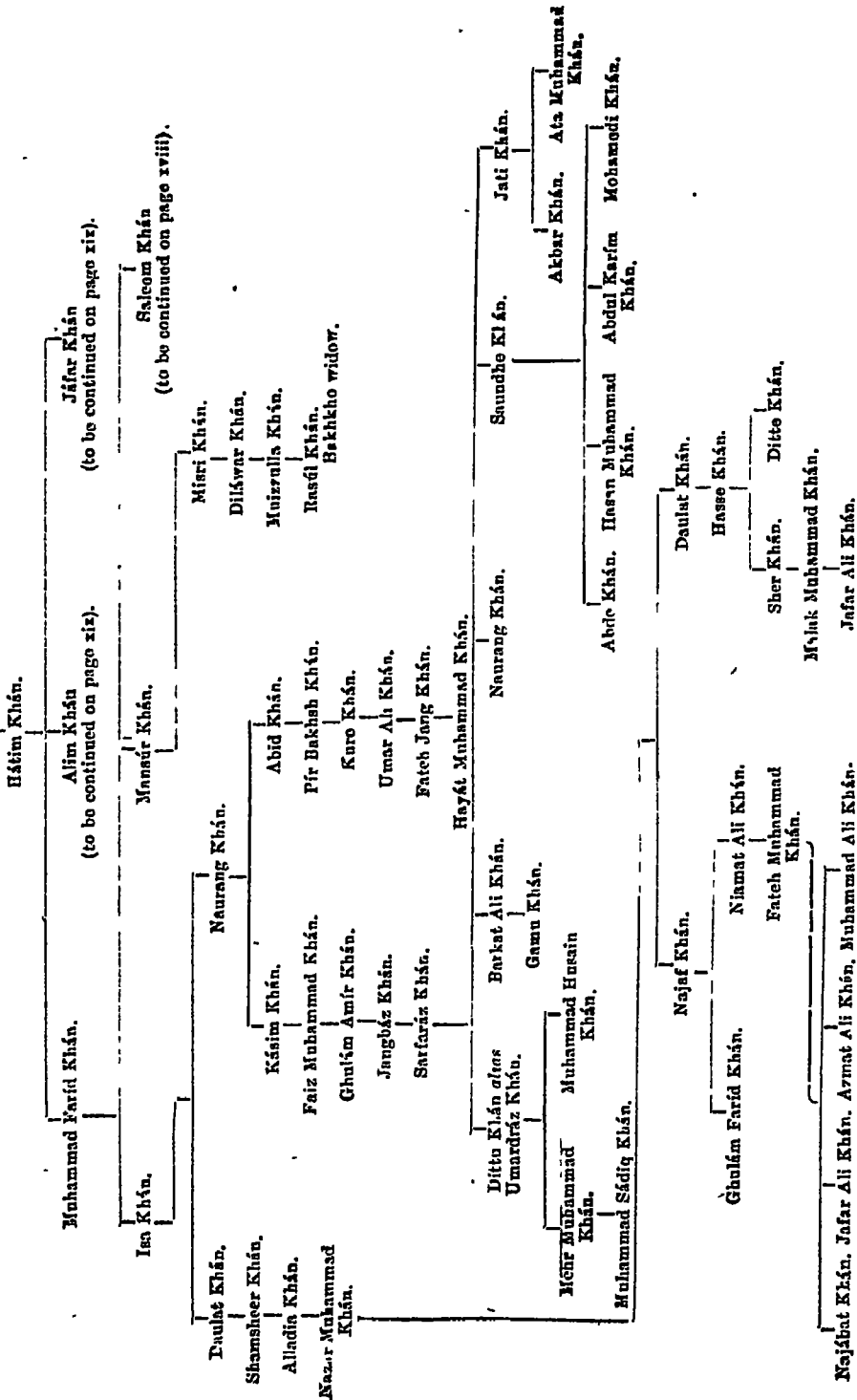
Muhammad Isbáq Khán.

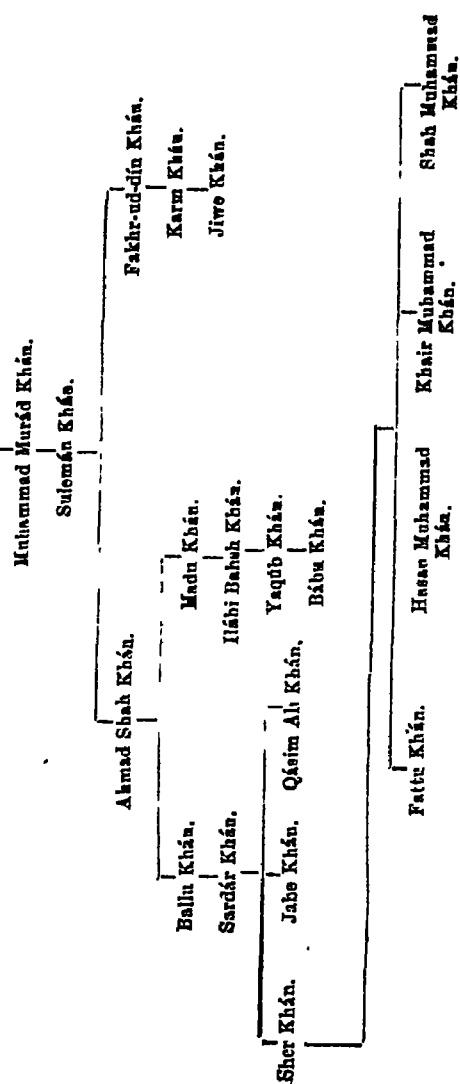
Muhammad Bazíd Khán.

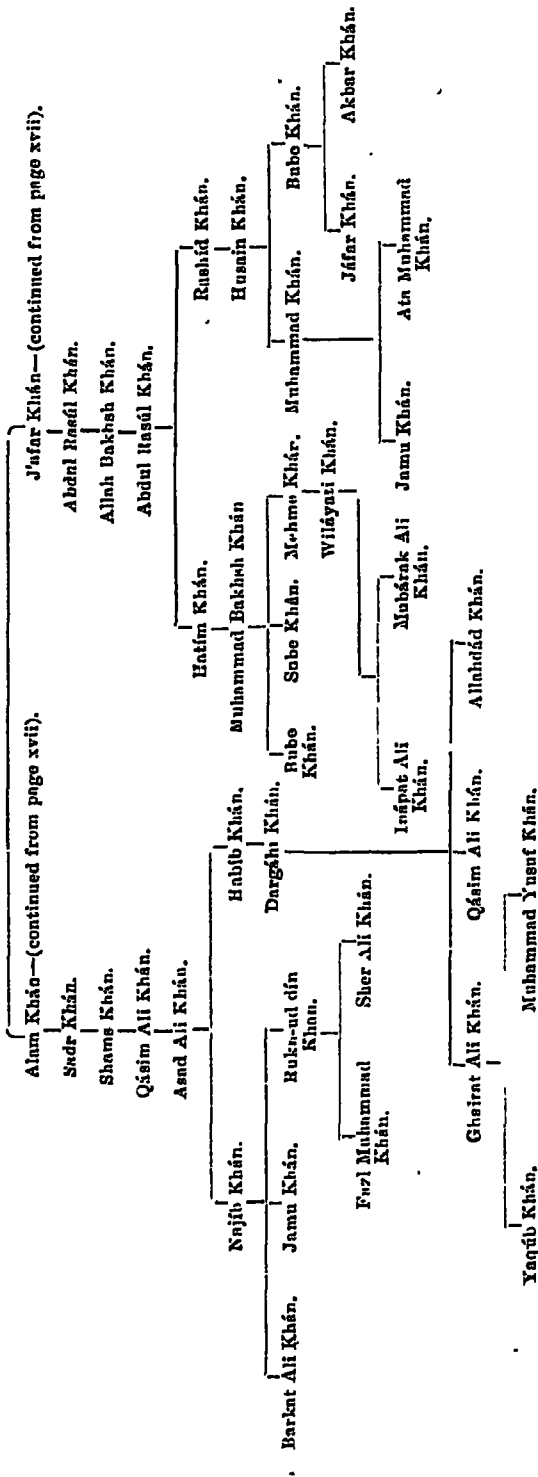
Muhammad Sai Khán.

Rahmán Khán.

Manaur Khán—(continued from page vii).







CHAP.
III, H.
—
Police and
Jails.
Labour.

Prisoners sentenced to less than 2 years' imprisonment are employed on extra-mural labour, under proper escort, while those with longer terms work inside the jail. The former are employed in the workshops, on public buildings and canal excavations near Bahawalpur or as *punkha* coolies in the State offices in summer, and payment is made to the Jail Department at the rate of Rs. 5 a month for each prisoner. Such prisoners are not allowed to remain outside the jail at night except when a large gang is sent to a distant place under suitable escort. Prisoners working inside the Jail are employed on manufactures, such as paper, carpets or *qilims* (of wool, cotton or *ak*), country cloth, towels, *dohatis*, chairs, *newars*, fans, mattresses, shoes, *chalis*, *duris*, *ches*, ropes and strings, baskets, *munji*-thread, &c. Unskilled convicts are employed on rough labour, such as cooking, plastering the jail wards and streets with mud, drawing water, grinding corn, &c. In 1904 experiments in making rugs and carpets of *ak* floss were successfully carried out and the manufacture is yielding good results. A cheap kind of country paper has also been successfully made from paddy-stalks. The manufacture of woollen blankets for the prisoners' use has been started and is expected to prove useful. The Jail manufactures are disposed of in the jail, or are sent to the *chahsidars* to be sold locally. Seventy-six per cent. of the prisoners were employed in 1903-04, 24 per cent. being unemployed owing to sickness, &c. The health of the prisoners is generally satisfactory; of 1,976 cases treated in the hospital in 1903-04, only 41 patients died. The jail hospital is visited daily by the State Medical Officer or by the Assistant Surgeon of the Civil Hospital.

Jail gardens.

A garden surrounds the jail and is kept up by convict labour; the income, which in 1903-04 was Rs. 1,112, is credited to jail receipts.

Income and
Expenditure.

The following table gives the income and expenditure of the jail for the 10 years ending with 1903:—

Year.	Number of prisoners.	Income.	Expenditure.
1894	955	10,037	22,563
1895	1,221	9,396	25,253
1896	898	11,876	31,019
1897	865	9,049	31,972
1898	1,414	6,694	28,930
1899	1,134	8,967	28,710
1900	1,618	11,831	38,637
1901	1,101	19,598	30,803
1902	1,169	20,782	29,542
1903	1,489	20,903	34,975

Visits.

All the Members of Council, the Medical Officer and District Judge, Bahawalpur, are *ex-officio* Jail inspectors.

CHAP.
III. I.
Education
and
Literacy.
Literature.

treatises in Arabic on various subjects towards the close of the 13th century Hijra. But, though born in Baháwalpur, he received his education at Tonk and in Arabia and passed the greater part of his life at Tonk where he wrote his works. Hence he is called the *Baháwalpuri-Tonki Musannif* (author). Baháwalpur has also produced poets who have written verses and *káfis* in the local dialects. Some of these are:—(1) Saifal Sháh, who flourished in the reign of Nawáb Muhammad Baháwal Khán III, and wrote a book of interesting ballads and *káfis*, which is called the *Saifal*. (2) Sayyid Miran Shah of Baháwalpur also wrote *káfis*. His poems are printed and are widely recited. (3) Khwája Ghulam Farid, the late *sajjada-nashin* of Cháchrán, wrote eloquent *káfis*, which are very popular both in the Ubha and the Lamma as well as in the Multán, Muzaffargarh and Dera Gházi Khán Districts and in Sindh. They are recited at meetings of the Sufis.

Scripts.

Urdu is used generally by educated people and works composed in the local dialects, such as the *Sih-harfis*, &c., are also written in the Urdu character. In short, Muhammadans, whether they use the Urdu language or a local dialect, such as Sindhi, Baháwalpuri or Jatki, generally write in Urdu characters. Kirárs mainly use the following scripts:—(1) the *Siri-de Akhkhār*, and its varied form called *Nidhi*, (also known as the *Kihori Akhkhār*). This script is used by *sahúkárs* or money-lenders. (2) the *Shikárpuri* or *Sindhi Akhkhār*, usually used by Sinohi Arorás, who are now becoming influential in the State. (3) the *Satánín* or *Multání*, which is more especially used by the Khatri and Kirárs of the Ubha. (4) the *Márwári* or *Bhábí Akhkhār*, generally used by the Bhábrás in the State. (5) the *Shástari Akhkhār*, which is used by Brahmans and Hindu goldsmiths. (6) the *Gujráti Akhkhār*, which is used by natives of Shikárpur settled in the State and by Kirárs who trade with Bombay, Karáchi or Guzarat. (7) *Gurmukhi*, used by Sikhs and by the *pujáris* of the *dharamsilás* and Hindu temples, is tending to spread in the State. Some of the women of Kirár families also know *Gurmukhi*. (8) *Landé*, used by Punjab traders living in the State. (9) *Nágrí* or *butti* (naked) *shástari*, used by the Kirárs of the Ubha. (10) *Tákri*, a character used in villages of the Ubha. It is so rude and unmethodical that a Kirár on seeing counterfeit accounts will say, *tákri bandá ghin áyá hr*, 'he has kept accounts in *tákri*'. Besides these there are very many kinds of *Karakki* used in various parts of the State, and it is commonly said that the *Karakki* changes every twelve miles. It would be no exaggeration to say that in Baháwalpur a different script is used in every village. The *Karakki* used in one village can only be understood by its inhabitants and even they are often puzzled by their own writing. The courts consequently experience much difficulty in scrutinizing the Kirárs' *bahis* or account books. Some forms of the *Karakki* used in villages are so very vague and illegible that the word *mahmán* (month), for instance, will

CHAP.
III. I.
Education
and
Literacy.
Educational
institutions.

Society School at Bahawalpur) and 35 Primary Schools. Seven Middle Schools are located at Bahawalpur, two Khánpur, Minchinábád, Ahmadpur East, Khánpur and Rahimyar Khán. Early in 1906 two new Middle schools were opened at Allahabád and Ahmadpur Lamma. There are also seven Theological Arabic Schools, at Bahawalpur, Ahmadpur, Cháchrán, Khairpur, Qáimpur, Chishtán, and Phogán. They were formerly maintained by the *Tasrifát* department, but in 1900 their expenditure was included in the State educational budget. The head teacher of the Bahawalpur Theological School is also Inspector of Theological schools, all of which he visits once a year. The curriculum of these schools consists of the study of the *Hadís* (traditions of the Prophet), the commentaries (*Tafsír*), Theology (*Díniyát*) and grammar (*sarf-o-nahv*). Religious education is also imparted by the *mullas* in many of the mosques throughout the State, but it is generally of an inferior description.

Income,
expenditure,
and scholar-
ships.

The following statement gives the total educational expenditure, the number of scholars under instruction in the various departments, the amount of scholarships awarded and the income realized from fees for the year 1904-05 :—

Department.	Scholars.		Total.	Scholar- ships.	Expendi- ture.	Income from Fees.
	Hindus.	Muhamma- dans.				
College	8	1	9	927	0,280	309
High School	22	10	32			
Middle	496	520	1,016	363	11,135	1,220
Primary	269	886	1,155			
Theological ... ..	..	164	164	1,187	2,653	...

The total annual budget provision for 1904-05 for education was Rs. 33,248, which included the annual grants-in-aid of Rs. 1,200 to the Church Missionary Society School and an equal grant to the Punjab University. No fees are levied from scholars in Primary and Theological Schools, and the rates of fees charged for attending Middle schools, the High School and the College are very low.

Establi-
ment.

The Education department is under the *Mushir-i-Tamirát* as Honorary Director of Public Instruction. There is also under him an Inspector of Schools, who visits Primary and Middle schools three times a year. The aided Mission School of Bahawalpur is also open to his inspection. With a view to improving the efficiency of the College and High School departments Colonel Grey, Superintendent, arranged with the Director of Public Instruction, Punjab, for the inspection by the Inspector of Schools, Multán Circle; who accordingly visits both of these departments yearly.

Educational
grants.

Since 1882 the State has given an annual grant of Rs. 1,200 to the Punjab University. In 1870 and 1878 it also subscribed Rs. 10,000 and Rs. 25,000, respectively, for the erection of the Senate Hall. In 1886 it contributed Rs. 25,000 to the

CHAP.
III. J.

Section J.—Medical.

Medical.

Formation of
Medical De-
partment.

Before 1867 there were no hospitals, and the sick were attended by private *yunani* physicians. A regular Medical Department was organised in 1867 and placed under Dr. Deane, the first Medical Adviser to the State, who was also put in charge of sanitation, vaccination and jails. This department is now under the charge of a native medical officer, subject to the control of the *Mushir-i-Ala*. There are two hospitals in Bahawalpur town and six outlying dispensaries.

Bahawalpur
Civil Hospital

The Civil Hospital at Bahawalpur was established in 1867. It has an out-door dispensary, consulting and operation rooms, and accommodation for thirty-six in-door patients, all in *karchak* buildings. There are also a store-room, in which medicines are kept for supplying the outlying dispensaries, and quarters for the staff. It is in charge of an Assistant Surgeon, assisted by 2 compounders, a dresser and three medical pupils. The establishment also includes two ward coolies, two cooks, a water-carrier and a sweeper. The total number of patients treated at this hospital during 1903-04 was: males 13,301, females 3,807, and children 5,652, or 22,260 in all (21,982 out-patients and 278 in-patients).

Female Jubi-
lee Hospital.

The Female Jubilee Hospital at Bahawalpur was opened in 1898, in commemoration of the Jubilee of Queen Victoria. Attached to it are a consulting room, an out-door dispensary, a depôt, an operation room, accommodation for ten in-door patients and quarters for a Lady Doctor and for two midwives. The establishment consists of a Lady Doctor trained in England, a compounder, two *daïs*, a *chaprasi*, a cook, a water-carrier and a sweeper. The average daily attendance in 1903-04 was—

In-door.		Out-door.	
Females	Children	Females	Children
355	24	2833	1653

Outlying
Dispensaries.

The Ahmadpur dispensary, founded in 1868, consists of an out-door dispensary, consulting room, operating room, lunatic ward, kitchen and quarters for the Hospital Assistant and menials. It also contains thirteen rooms, nine for male and four for female in-door patients. The establishment consists of a Hospital Assistant, a compounder, a vaccinator, a dresser, a cook, a water-carrier and a sweeper. The total number of patients treated during 1903-04 was 23,409 (out-door patients 23,160, in-door 249). The Khanpur dispensary, established in 1869, contains a vaccinating room, a consulting room, a depôt, an operating room, a *post-mortem* room, a lunatic ward, quarters for the Assistant Surgeon and menials. It has also nine rooms, seven for male and two for female in-door patients. The establishment only differs from that of the Ahmadpur dispensary in that there is an Assistant Surgeon instead of a Hospital Assistant. The total number of patients treated in this dispensary during 1903-04 was 24,655 (in-patients 463, out-patients 24,192).

CHAP. III. J. Medical. villages, for which they receive an extra allowance of Rs. 5 per month. In addition five temporary vaccinators and two Superintendents are employed on vaccination in the cold weather. The cost of vaccination for 1903-4 amounted to—

					Rs.	a.	p.
Establishment	...	...	...	...	1,353	1	7
Travelling allowance	...	...	...	...	421	11	4
Contingencies	...	...	...	...	18	9	0
Total	...	...	...	...	1,793	5	11

For further statistics see Table 54, Part B.

Total expenditure of the Medical Department. The total expenditure of the Medical Department for 1903-04, was Rs. 28,769-6-6 (including the cost of vaccination and of the Daulatkhāna and cantonment dispensaries).

Number of operations performed in 1903-04. The following list gives particulars of the number of major operations performed during the year 1903-04 in the hospitals and dispensaries of the State:—

Nature of operations.	Number.	Cured.	Relieved.	Discharged.	Died.	Remaining.
Eye operations.	89	29	3	1	...	...
Resical calculi by Lithotrixy ...	23	21	...	...	2	...
Ditto Lithotomy ...	16	15	...	...	1	...
Tumours	34	27	5	1	1	...
Phymosis	4	4	...	...	...	...
Ascites	42	20	20	1	1	...
Amputations	8	7	...	...	...	1
Glands removed	4	4	...	...	...	...
Malignant ulcers	2	...	2	...	...	...
Fistulas	6	6	...	...	...	...
Sinuses	18	14	4	...	...	...
Imperforated anus	2	2	...	...	...	...
Polypus nasi	1	1	...	...	...	...
Files	6	5	1	...	...	...
Neurosis	18	15	3	...	...	...
Caries of bones	5	3	...	...	1	1
Gonorrhoeal stricture	2	2	...	...	...	...
Hernia	1	1	...	...	...	...
Deep abscesses	47	45	2	...	...	...
Foreign bodies removed	5	5	...	...	...	...
Natural labour	2	2	...	...	...	...
Fractures	82	82	1	1	1	1
Dislocations	45	48	2	...	...	...
Stiff joint	1	1	...	...	...	...
Miscellaneous	5	5	...	...	...	...
Total	416	350	48	4	7	3

Sanitation. The Sanitary Department has charge of the conservancy of Bahawalpur, and of the towns where municipalities exist. There is an Inspector in charge of conservancy who also supervises the

CHAPTER IV.—PLACES OF INTEREST.

AHMADPUR LAMMA.

CHAP. IV. Ahmadpur Lamma (28° 18' N., and 70° 7' E.), lies 4 miles
 Places of north-west of Sādiqābād Station on the North-Western Railway, and
 interest, about 15 miles south of the Indus. It lies in the Khānpur Nizāmat and is the head-quarters of Ahmadpur Lamma Tahsil. The town is important because of its trade. It was built by Ahmad Khān, 5th in descent from Kehr, and named after him. In 1806 A.D. his son, Qādir Bakhsh Khān, waged war against Nawāb Bahāwal Khān II, who sent a large force under Fateh Muhammad Ghorī against him. After some bloodshed, Qādir Bakhsh was taken prisoner and Ahmadpur Lamma with about 60 villages annexed to Bahāwalpur. The town is built of *pakkā* brick houses. The main *bāzār* is metalled and has a flat roof of *sarkanā* throughout. The town was once protected by walls which are now in ruins. The water-supply is obtained in winter from wells sunk within and without the town, and in summer from the Ahmadwāl Canal which was excavated by Ahmad Khān and runs just under the old wall. The chief buildings of interest are the Jama mosque, the Fort, Ramzān Khān's mosque and the Tarkhānānwālī mosque. The first named was built by Ahmad Khān and repaired by Bahār Khan Khās-Khelī in the time of Muhammad Bahāwal Khān III, and again recently by the present Nawāb at his own expense. To it is attached a private Arabic theological school under a native Arabic scholar. Close to the town is a mud fort, which formerly had a *pakkā* outer wall. The largest fort in the State, after Derāwar, it is now half-ruined. The Police Station is inside it. The outer walls were pulled down in 1868. The old bungalow over the main gateway serves as a rest-house. Ramzān Khān's and the Tarkhānānwālī mosques are built of *pakkā* brick. The *dharamsāla* of Bāba Nānak, and the Marhī Kalān are well-known Hindū places of worship. The town also contains two shrines, that of Bishārat Alī Shāh, a *pakkā* building, and that of Khākī Shāh, which is a mere *takia*, where people gather to indulge in *bhāng* drinking. The climate of Ahmadpur is on the whole healthy, in spite of the uncleanly appearance of some of its quarters. Two gardens exist near the town. That of Fateh Alī Khān, originally a State garden when Ahmadpur was a principality, was sold to the Bhatias. The other, that of Maulavi Ghiyās-ud-Dīn, is in a flourishing condition. The principal institutions in the town are the primary school, *thāna*, Munsiff's Court, Post Office, Sarāī, Municipal Office, and a Dāk Bungalow. The Municipality consists of 8 nominated members, 4 Hindus and 4 Muhammadans, with the Tahsildār as President. The native physician, employed by the Municipal Committee, and the school master are *ex-officio* members. The income for the last 10 years is

CHAR. IV. northern the Háthián-wálí. The Juma mosque was built on a platform close to the *Chauk* by Nawáb Baháwal Khan II. The **Places of interest.** date of its construction is found in the verse engraved on the gateway. No less than 82 private gardens lie in and about the town. **Public institutions.** Ahmadpur has an Anglo-Vernacular Middle and a Theological School, a Civil Dispensary and a Post and Telegraph office. The houses are mostly built of burnt brick and are often double-storied. The Baháwalwáh, which passes near the Station is called the *khúni* (or bloody) canal, because every year some one is drowned in it.

Noteworthy shrines at Ahmadpur are:—

Shrines. (1) The Khangáh Akhír Bahá-ud-Dín which lies in an extensive grave-yard. Bahá-ud-Dín is said to have practised *chilla* for 8 years without eating and drinking. Votive offerings are made at the shrine by both the Hindus and Muhammadans of the town. (2) At the end of the Háthián-wálí *bázár* is the shrine of Yúra *fagír*, which is also much frequented. (3) The shrine of Núr Sháh Bukhári, a fine piece of enamel work. Every Muharram four *idrias* of the Husnain are made for the benefit of the saint's soul.

Municipality. The Ahmadpur Municipality, constituted at the same time as that of Baháwalpur, has 16 nominated members with the Tahsildár as its president. It employs 54 officials and menials and spends Rs. 2,540 on salaries annually. For income and expenditure see Table 46 of Part B. Weekly registers of births and deaths are kept in the municipal office. The trade of Ahmadpur is considerable. It has a large *sajji* trade, and Dera Nawáb Sálib, where His Highness occasionally resides, adds to its prosperity. The earthenware of Ahmadpur is excellent and is largely exported. The Ahmadpuri shoes, plain and embroidered, are the best in the State. Mangoes are abundant; they sometimes sell at 4 annas per maund, and are largely exported.

ALLAHABAD.

1729 A. D. Alláhábád is a small town lying 4 miles west of Chaudhári Station, on the North-Western Railway, in 28° 57' N. and 70° 57' E. It is the head-quarters town of the Alláhábád Tahsíl and is in the Baháwalpur Nizámat. It was dedicated to Alláh by Nawáb Sádiq Muhammad Khán I about 1142 H. after he had received in *jágr* the *pargana* of Chaudhári from Nawáb Hayátulláh Khán, Governor of Multán. The houses are both *pakka* and *kacheha*, and the only *bázár* runs from north to south, with 5 or 6 narrow lanes branching off from it. It owes its importance to its large export of rice. The water-supply is generally obtained from wells inside and outside the town, but in the summer people mostly use *seú* (canal) water, as the well-water becomes undrinkable owing to the rise of the water level in the wells. **Principal Institutions.** The principal institutions are the Munsif's Court, Post Office, Municipal Office, Primary School, Police Station, and Dák-bungalow. Its only garden is the *Sarkári*

CHAP. IV. of this and all the neighbouring countries on the west and north are principally
Places of Jats and Biloches, who profess the Muhammadan religion. There are more
interest. Hindús at Bahawalpur than any of the other provinces the Mission passed through."⁽¹⁾

Masson,
1827 A. D.

The traveller Masson who was here in 1827 A. D. writes thus :—

"Bahawalpur is seated about two miles from the Gárrah. It formerly had walls, the indications of which only exist, and are used as a walk for the inhabitants. The houses are chiefly constructed of kiln-burnt bricks, and are very much mixed with gardens, the whole is arranged in a loose straggling manner, and is on all sides encircled by grove of date and pipal trees. The public buildings are not very remarkable, neither are any of the Khan's palaces attractive residences. There is, indeed, a handsome stone masjid in progress of erection. This town is the seat of many manufactures, some of them costly, and has a large trade."⁽²⁾

Gates and
Mahallas.

The town is now about 3 miles in circumference, and is surrounded by gardens. It is also encircled by a metalled road with an avenue of fine trees, mostly *sharín* and *shisham*. The town has six gates, the Shikárpurí, Bohar Darwáza, Multání, Bíkánérí, Ahmadpurí and Deráwarí. The Bohar and Deráwarí gates are mere entrances, as is also the Morí Darwáza, but the others are of *pakka* masonry. The *bázárs* used to be narrow and tortuous but in the Agency period two main *bázárs* of considerable width were constructed, each crossing the other; one joining the Shikárpurí and Bíkánérí and the other the Multání and Ahmadpurí gates. The *bázárs* and almost all the important streets are metalled, and every year improvements are made by the municipality. The following are the chief Mahallas : Khalil Khán, Háshim Alí Khán, Bhákhrián, Mubárákpura, Kajalpur, Míání, Khatikán, Taunkí, Am Khás, Ganj, Gusáinwála, Mallánwála, &c. Of these the Kajalpura and Am Khás are mostly *kachcha*, the rest *pakka*, often double-storied. The Muhammadan Mahallas are mostly built of mud, while those of the Hindús are as a rule of kiln-burnt bricks, a sign of the wealth of the latter community. The best known *bázárs* are, the Greyganj, Chauk, Ahmadpurí, Sádigganj, Dáman Sháh and Machhí-hatta *bázárs*.

Malúk Sháh
Shrine and
Mosques.

The Malúk Sháh Shrine is resorted to by people every Thursday, and on the I'ds and Ashra days fairs on a small scale are held there. Other places noted for fairs in Bahawalpur are given on pages 149—202. The Juma mosque, close to the Chauk, was built by Nawáb Baháwal Khán II in 1191 H. and is the largest place of worship in the State. His Highness occasionally attends it for the Juma prayers. Another Juma mosque called the Machhí-hatta-wálí is also largely attended. It was founded by Nawáb Muhammad Mubárák Khán in 1884 H., but its founder died before its minarets were finished.

(1) Cabul, Vol. I, pages 23—26.

(2) Masson's Journeys, Vol. I, pages 21—22.

CHAP. IV. the Orderly Risála is quartered in the old Imperial Service Lines, close to the Minchin gardens.

Places of
interest
Municipality.

The Baháwalpur Municipality was constituted in October 1874. Its octroi boundaries include the town proper, the Daulat Khána and cantonment lines, and octroi posts are maintained at the Railway Stations of Baháwalpur East and Baháwalpur West. The municipal income and expenditure will be found in Table 46 of Part B. The committee consists of 24 nominated members, half Hindus and half Muhammadans. The rules enjoin new elections every third year; but they have never been acted on and most of the members are of over 20 years' standing. In certain cases membership has become hereditary. The sewage outfalls of the houses outside the town are at 6 sites outside it, but the interior *mahallas* have no drainage system and rain water collects in ponds, natural or artificial. Water is obtained from wells in the streets and private houses, but in summer people mostly use *sehi* or canal water, and consider it a luxury. An analysis of the water in the State wells has been given on page 21. The water is unwholesome and is supposed to cause spleen and sourvy. About 50 *tum-tums* are licensed, each paying Rs. 6 per annum as tax, but the drivers are not licensed. The trade of Baháwalpur town is virtually that of the State as a whole, and this has been described in Sec. F., Ch II. The octroi rates are elsewhere described. Until 4 years ago the octroi dues were levied by municipal servants, supervised by a *sarparast chungí*, but the contract has now been sold and they are realised by the contractor.

Educational
institutions.

The town possesses the Sádiq Egerton College, the Sádiq Anglo Vernacular Middle School and the Church Mission School. The latter was started in 1866 by the Revd. Mr. Yeates of Multán, half its expenses being defrayed by the State. It teaches up to the Middle Standard, and now receives a consolidated grant-in-aid of Rs. 100 per mensem from the State. The town has also a theological school and an orphanage, elsewhere described. There are two *sarais* in the town; one the Láljīwálí outside the Shikárpurí Gate, built by the State in memory of Láljī Parshád, minister in 1879; the other, the *Sarai* Godhí Mal, built in 1875, outside the Morí Gate. Both afford good accommodation to travellers. Baháwalpur possesses 29 gardens, of which the following, among others, belong to the State; the Daulat Khána, Núr Mahal, Grey, Minchin, Lál Bágh, and Magazine gardens.

European
cemetery.

About a mile from Baháwalpur, on the road to Ahmadpur, is a European cemetery which among others contains the grave of Colonel Adam Duffin, of the 2nd Bengal Cavalry, who died on the Sutlej in December 1838.

"Empress"
bridge.

The river Sutlej or Ghárí is crossed by the iron girder "Empress" bridge, of 16 spans, 1,258 feet long, opened on the

CHAP. IV.

DERA NAWAB SAHIB.

Places of interest.

Dera Nawáb Sáhíb, or Dera Mubárák, or Dera Mualla (the high), by which names the place is generally known, is 3 miles south-south-east of Ahmadpur, and practically forms part of that town. The rulers of Baháwlpur, from Nawáb Baháwal Khán II to Baháwal Khán IV, had three capitals, Baháwalpur, Ahmadpur and Deráwar, but Ahmadpur was their favourite residence. None of them, however, lived in the town itself, except Nawáb Baháwal Khán II, who during his halts at Ahmadpur lived in the fort built by him in 1782 A. D. The site of their residence was the present Dera. Almost every Nawáb built a new Mahal for himself at Dera Mualla such as the *Rangil Mahal*, the *Núr Mahal*, the *Daulat Khána*, &c. The place has gradually developed into a town, with a small *bázár* and much trade. The finest building in the State is the Nádiggarh Palace, built by Nawáb Sir Sádiq Muhammad Khán IV at a cost of Rs. 11,35,000. It was begun in 1882 and completed in 1895. Later improvements cost more than four lakhs.

DERAWAR AND JAJJA.

The following account of Deráwar is taken from the *Tárikh-i-Murád*, which is based on the Shástrí chronicle of one Mauji Rám Bías, whose ancestors were the family *parohits* of the Bháti rulers of Deráwar. Jajja and Deva Sidh were two Bháti Rájás, Dera Sidh being the sister's son of Jajja. In 300 Hijra, Jajja ruled over the modern Tahsils of Kháspur and Ahmadpur East. In Sambat 900 Jajja founded the town of Jajja, still a village of considerable importance. The Indus is said to have then flowed close to the town, but it now runs 10 miles west of the village. Dera Sidh, also called Deva Ráwal or simply Ráwal, built a fort in the bed of the Hakra in the Cholistán, with the consent of Jajja Bhátia, in Sambat 909, and gave it his own name, but Jajja from jealousy ordered his nephew to discontinue building. Deva Ráwal's mother, Jajja's sister however interceded and wrote to Jajja:

Ráe Jajja sí wainti bhen puchháwe. Kia Bhutta Kia Bhátia kol usárán de. The sister of Jajja informs him that Bhutta and Bhátia are one and the same; let the fort be built. No sooner was Jajja's permission thus secured than Deva Ráwal hastened to complete the fort and forty battlements or towers were built, twenty *kachohá* and twenty *pakká*. One tower to the left of the main gate was called the *Kakúhá* after an architect of that name. A *pakká* well was dug in the fort, and a tank outside it to collect rain-water. The fort had a gateway, just opposite to which a room was built and these were fortified with an iron gate.

From Sambat 909 to 1790 the fort remained in the possession of Deva Ráwal and his descendants. On

CHAP. IV.

DINGARRH OR TIRHARA.

Pages of
interest.

1767 A. D.

1150 A. D.

This fort, now called Dingarrh, lies in the Cholistan of Sādiqābād Tahsil and is said to have been built by Bahādur Khān Halāni in 1171 H. at the instance of Lālū, a Hindu of Jaisalmer, on the site of the Tirhāra, a place of considerable antiquity and a strategic point on the Jaisalmer border. Another story is that the fort was begun by one Brāhīm Khān, son of Muhammad Marūf Kehrāni, in 1170 H. and completed by his nephew Khudā Bakhsh Khān (son of Nūr Muhammad Khān, son of Muhammad Narūf Khān). On the lintel of the inner gateway is inscribed the Muhammadan *kalima*, underneath which were some Persian lines which cannot be deciphered owing to the wood having been eaten away, but the words "Khudā Bakhsh Khān," are still visible. The fort is now in ruins.

FATEHGARRH OR GAURDIANA.

1799 A. D.

In 1214 H. Nawāb Muhammad Bahāwal Khān II, built this fort, with a *pakka* exterior, on the site of Gaurjāna or Gaurdiāna, 15 miles north-west of Amrūka Railway Station and 150 miles north-east of Bahāwalpur, and named it Fatehgarrh after his father Fateh Khān. The well inside the fort is now filled up. Outside the fort are two *pakka* wells and a *kachcha* tank, of which the latter is used as a reservoir for rain-water. Before the Agency times it was garrisoned with batteries, and placed in charge of the Arbāni Dāūdpoṭras, whose descendants still live in the village close to the now ruined fort.

GARHI IKHTIYAR-KHAN.

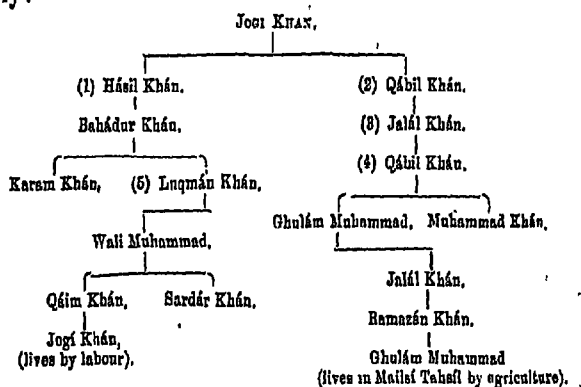
1753 A. D.

Garhi Ikhtiyār Khān lies about 6 miles west of Khānpur, in 28° 40' N., and 70° 34' 30" E., originally founded by Shādī Khān, an official of Khudā Yār Khān, Kalhora, during the supremacy of the Kalhoras in Sindh, it was named Garhi Shādī Khān; but after the death of Nūr Muhammad, Kalhora, (Shāh Qulī Khān) the Kalhora power declined, and in 1753 Hājī Ikhtiyār Khān Mundhāni of Gundī, by a sudden attack on the town, took it from the Kalhora officials, fortified it and changed its name to Garhi Ikhtiyār Khān. He also excavated the Ikhtiyār Wāh. An account of the conquest of the town by Nawāb Bahāwal Khān II has been given in Sec. B of Chap. I. The town is built both of *kachcha* and *pakka* masonry and some houses have thatched roofs. The only *bāzār*, traverses the town from east to west. The chief buildings of interest are—

The Juma mosque built by Hājī Ikhtiyār Khān in 1174 H., Ghāzi Khān's mosque, the Māt Sāhib *masjid*, Maulavi Muhammad Amīn's mosque, the *masjid* of Maulavi Adam, and the Mahal and bungalow of the ex-Khāns of Garhi. All these are badly in need of repairs. Garhi Ikhtiyār Khān is famous for its manufacture of guns, and it used to make good cutlery,

CHAP. IV. Ghumrání. The following pedigree table elucidates this family's history:—

Places of interest.



Ghumrání
Chiefs.

Of these numbers 1 to 5 succeeded, in the order enumerated, to the chieftainship of Hāsīlpur, Qābil Khán (No. 4) was treated to as almost an equal by the Nawābs of Bahāwalpur, and at weddings and funerals in his family the heir-apparent of the Pirjānī family represented the Nawāb at Hāsīlpur. The family prospered till Qābil Khán's death, but his successors lost ground, and in the reign of Sādiq Muhammad Khán II dissensions arose among the Hāsīlpur Dāūdpotras, most of whom accepted pensions from, and transferred their shares in the Hāsīlpur domain to the Nawāb, and Sādiq Muhammad Khán sent his slave, Sohrāb Khán Chāchār, to administer them. The Hāsīlpur Dāūdpotras, however, took offence at his appointment and killed him as being a son of a maid-servant. Luqmán Khán, the Hāsīlpur chief, was also killed by Sohrāb Khán's servants in the affray. The Nawāb then annexed the whole of the Hāsīlpur territory, but gave $\frac{1}{4}$ th of its income to Luqmán Khán's heirs. This grant was gradually reduced until in the Agency period the last remnant of the *jāvir* was resumed. Usmán Khán Ghumrání, representative of the Hāsīlpur house, receives a *kasūr* of Rs. 96 a year; and its other members live by labour and agriculture. The town is partly *kuchcha* and partly of *pakka* masonry.

Buildings of
interest.

A small narrow *bāzār* runs from north to south and is crossed at intervals by seven crooked lanes. The houses number nearly 350. The water supply is obtained from wells sunk within and without the town. Rain water runs off into the deep depression called the Pakhāla, outside the town. The chief buildings of interest are the mosque of Karam Khán and Hāsīl Khán. The former was built about 140 years ago by Karam Khán, grandson of Hāsīl Khán, Ghumrání, founder of the town. Hāsīl Khán's mosque dates from 1768 A. D., and was more than 6 years in building. Its front is decorated with verses of the Qur'án in relief. All round the principal door is the *āyat-ul-kursí* in raised letters, to which the mosque owes its fame. It was half ruined, and its

CHAP. XV. tenets of Islām. On this the assembly dispersed. Next morning some *faqirs* appeared on the spot and buried the Bāwa alive in the presence of the Fazlānī Dāūdpoṭrās. A fair is held annually about the end of Maghar, on the Sheorātrī, and is attended by all classes, both Hindu and Muhammadan, and *halwa* (flour cooked in sugar and *ghi*) is distributed for the benefit of the *faqir's* soul. The principal institutions of the town are a School, Post Office, *sarāe*, Municipal Office, Dāk Bungalow, Police Station, and a *daulat khāna* or rest-house for the Nawāb.

Municipality. The Municipal Committee consists of eight nominated members with the Tahsildār of Khairpur as President. The income for the last four years is shown in Table 46 of Part B. In 1903-04 the income and expenditure were—

Income.	Rs.	Expenditure.	Rs.
Octroi	1,125	Police	209
Other sources	162	Conservancy	343
		Lighting, Public Works and Miscellaneous.	121
Total ...	1,287	Total ...	673

Trade. The town has no particular industry. Its chief exports are indigo, wheat, *til*, wool and *ghi*, which are produced in abundance, while rice, *gur*, sugar, piece-goods, oils and pulses form the chief imports. The *methi* of Hāsilpur is the best in the State. Its leaves are dried and the *sāg* is sent away as presents.

ISLĀMGARH.

Islāmgarh, the old Bhīmwar, was built by Rāwal Bhīm Singh in Sambat 1665, as the following inscription on its gate in the Bhābrī character, proves :—"Sambat 1665, *Asuj Wādī 2, Māhārāj Hāwal Sirī Bhīm Singh Ji Māhārāj.*" In 1180 H. Ikhtiyār Khān Mundhānī, chief of Garhī Ikhtiyār Khān, took the fort by a stratagem. Two officers named Jalāl Khān and Shujāt Khān were appointed by Rāwal Mūlraj (son of Rāwal Akhī Singh) to command the garrison, and they were regarded as too loyal to be mistrusted. They often went, however, to Garhī Ikhtiyār Khān to provide themselves with necessaries and Ikhtiyār Khān conspired with them there and promising them a pair of gold bangles and money, obtained the keys of the fort from them. Having got possession of the fort he changed its name to Islāmgarh. But he only gave the traitors gilt bangles so that they gained nothing by their disloyalty. The fort, which is in the Tahsīl of Bahāwalpur and is now a Police Station, has never been repaired since 1860. It is 28 miles south-east of Bhāgla.

JAJJA—(see DEBAWAR).

CHAP. IV.]

KHANGARH.

Places of
interest.

1788 A. D.

In 1198 H. Nawáb Muhammad Baháwal Khán II built this fort 36 miles south-west of Deráwar and directed that the merchandise of Khurásán, etc., going to Hindustán through Maujgarh should in future go *viâ* Khangarh, to ensure the safety of the caravans. The fort is now in ruins.

KHAIRPUR.

1760 A. D.

Khairpur is built on a mound about 6 miles south of the Sutlej and one mile north of Tāmewālī Station on the Southern Punjab Railway (29° 35' N. and 72° 16' E.). It is the head-quarters town of the Khairpur Tahsíl and lies in the Minchinábád Nizámat. The town, built of mud and *pakka* bricks, is surrounded on the south and east by ever-encroaching sand-hills. A narrow winding *bázár* runs from north to south and its three sections bear different names, *viz.*, the *Kutra Nanpál* to the north, the *Machhī Hatta* in the middle, and the *Pipalwālī bázár* to the south. Unmatted throughout, it is covered in at intervals by a *sarkána* roof. Almost all the shops are *pakka*, irregularly laid out. Owing to the proximity of the sand-hills, the streets and *bázár* are always covered with a layer of sand. The town is divided into four *mahallas*, *viz.*, Sidqání, Marúf Khání, Jamání, and Kirmání. It was built near the Tánwenwála mound in 1760, by Marúf Khán, a Dáúd-potra chief, who also built a mosque which he called the *Khair-ül-Masájid*. This mosque, now on its southern edge, originally stood in the centre of the town, which extended southwards to where now is the Tāmewālī Railway Station. The town has been driven to its present site by the ever-advancing waves of sand which pour in from the Rohí or Cholistán. If this process continues the town is doomed to destruction. The water-supply is obtained from wells dug within and without the town. The water is sweet unlike that of the Tāmewālī Station which is brackish. The chief building of interest, the *Khair-ül-Masájid*, is now in ruins and almost buried beneath the sand. The minaret standing 40 feet above the sand dunes commands a view of the whole town. A few gardens lie to the west. Of these the Sarkárf, the Sháh Sábibwála, and that of Malik Tirath Dás are the best. The climate like that of most dry places, is healthy, but the town is visited almost daily by strong winds and sand-storms. The shrine most frequented by believers is that of Maulaví Khudá Bakhsh Sábib; but other shrines have sprung up of late. One of these, the shrine of the Yunání Hakíms, has elicited the following satire from a local poet:—*Nizám-ud-dín ajab káre riya kár; Bazar-i-zar pídár rá auliya kár; i. e., "Nizám-ud-dín has done a wonderful act of hypocrisy; he has canonized his father by means of money."*

Municipality.

The Municipality, constituted in 1883, consists of 8 nominated members, with the Tahsildár and Naib Tahsildár as president and vice-president respectively. Its income for the last ten years

CHAP. IV. of the Indus. The town is intersected by the Hājiwāh Canal which runs from north to south. The eastern half forms the original town as it stood before the Sind Valley State Railway was constructed (1880) while the western half contains the houses of the Railway employes, European and Native. Nawāb Bahāwal Khān II., after conquering Garhī Ikhtiyār Khān in 1806, built a new town and fort 6 miles to the east and named it Khānpur, to diminish the strength of Garhī and overawe the newly conquered *ilāqā*. The water-supply is obtained from wells sunk in the town, but in summer the Hājiwāh Canal is the chief source of supply, and the *seū* or canal water is considered a luxury. The town has no drainage system, but most of the rain water flows off into the Hājiwāh and the depressions outside the town. The chief buildings are the *Hāji Khān-dī-masīt*, the Juma mosque. Hāji Khān's mosque, of *pakkā* masonry with a lofty dome, lies in the centre of the town and was built by Hāji Khān, son of Ikhtiyār Khān, chief of Garhī, close to his favourite hunting preserve. It is almost in ruins. The Juma mosque, in the north-eastern corner of the town, was built by Nawāb Bahāwal Khān II., when, after conquering Garhī, he induced the people of that place to settle at Khānpur. It is built on a high platform with rows of small rooms in its sides. The District Jail at Khānpur was washed away by floods from the Indus in 1871. The compound was re-built, but before it was completed the erection of the Central Jail at Bahāwalpur obviated the necessity for a jail here.

Trade. Khānpur is the chief trade centre for agricultural produce in the State. Its main export is rice. Two mills for husking rice and another for pressing oil from mustard, etc., with a branch for ginning cotton have now been built. The town also has a great reputation for its fine *katoras*,⁽¹⁾ but for the last few years the industry seems to have been on the wane, so that it must probably, in the near future, take second place to Bahāwalpur, where the industry is rising in importance.

Public Institution. The principal institutions are the District Judge's Court, Tahsīl, Thāna, an Anglo-Vernacular Middle School, Civil Dispensary, Post Office, Municipal Office and a Dāk Bungalow. Several gardens skirt the town. Khānpur as an Engine-changing Station is the head-quarters of many European and Eurasian Railway servants, who have a Railway Club, of which the local State officials are also members, with a small library of papers. There is also a European cemetery in the Railway compound.

Municipality. The municipality, constituted in 1874, consists of 8 nominated members, 4 Hindus and 4 Muhammadans with the Tahsildār and Nāib Tahsildār as president and vice-president, respectively. The assistant surgeon and the headmaster of the middle school are

(1) Hence it is generally called Khānpur Katoridānyāla.

AP. IV. both the Bahawalpurí and Sindhí dialects. The latter dialect is also called *Seráiki*.
aces of
terest.

KOT SAMÁBA.

54 A. D. Kot Samába was built by Samába Khán Pirjáni, son of Ali Murád Khán, in 1754 A. D. The town had originally a fortified wall which is now in ruins. It is situated about a mile from the Railway Station of the same name; 28° 35' N. and 70° 21' E. The village of Kot Samába and some land adjoining it was held in *Jágir* by Punnú Khán Pirjáni, grandson of Samába Khán, but he revolted against Nawáb Muhammad Baháwal Khán IV in 1864, upon which the *Jágir* was confiscated. Kot Samába has a considerable amount of trade, contains a public Vernacular School, a Police Station, and has a branch Post Office. Its population according to the local Census of 1906 (taken under the order of H. H. the Nawáb) was 1,269 souls, mostly Hindús.

LIYÁRA.

780 A. D. In 1195 H. Sabzal Khán, the founder of Kot Sabzal, built a fort with a *pakka* wall round it on the ruins of Liyára. In 1220 H. a flood from the Indus demolished Sáhíbgarh and extended to Liyára, which, though on high ground, suffered badly. At present only fragments of the wall remain, and the place is uninhabited. It lies 180 miles south-west of Baháwalpur.
804 A. D.

MAROT.

1491 A. D. The fort of Marot lies on the southern bank of the Hakra, in 29° 10' N. and 72° 28' E. It is built of mud and is of considerable antiquity. On a brick at its entrance is an inscription in Hindí, which runs:—*Sambat 1548 Birkhí Poh Sudí 2, Marot pathá Malík Jám Súmrá kot Páki khel phiráí*. This shows that it was once in possession of Jám Súmrá, who repaired it in 1491 A. D. Inside the fort is the mosque of Sháh-i-Mardán and on a stone in the wall of the mosque is a Persian inscription which reads:—“*Binā shud in masjid-i-mubárák dar daur-i-Jalál-ud-Dín Muhammad Akbar Bádasháh Gházi, Sultán Gházi, Sháh Mahmúd-ul-Mulk, Hákim Muhammad Táhir, Ahl-i-Farmáish Sayyid Nasrulláh 976 H. tamám shud dar máh-i-Zilhijj 976 Hijri tamám shud*.” “This mosque was erected in the reign of Jalál-ud-Dín Muhammad Akbar by Muhammad Táhir, the ruler, at the instance of Sayyid Nasrulláh, in the month of Zilhijj 976 H.” Possibly the founder of Marot was Mahrút, the ruler of Ohittor, who fought with Chach, the usurper. It lay on the ancient road from Multán to Delhi *viâ* Sarsutí (Sirsa) and Hánsí and thus was visited by the historian Minháj-ud-Dín in 648 H. (1250 A. D.) It was conquered by Nawáb Mubárák Khán from the Rájá of Jaisalmer in 1749. There is a story that the commandant of Marot, having been dismissed for malpractices, petitioned Nawáb Muhammad Baháwal Khán III to be reinstated in the charge, with the words “Yá
1569 A. D.
1250 A. D.
1749 A. D.

CHAP. IV. huge *pīpal* an object of veneration to the Hindús of the town. At a slight distance to the north is a Muhammadan tomb, handsomely decorated with lacquered blue and white tiles." (1)

Places of interest.

MAU MUBARAK.

Six miles north of Rahimyár Khán Station lies the ancient fortress called Mau Mubarak, one of the 6 fortresses of Rái Sihási II (28° 35' N. and 70° 24' E). The ruins of 20 bastions and towers can be traced, and one of the former still stands 50 feet high. The ramparts are about 600 yards in circumference and the walls very strongly and thickly built. According to the Tárkh-i-Murád the fort was built by Rái Hans Karor as a residence for his mother, whence the name, Mau. The fort was taken by Sháh Hussain Arghún in 1525 (see Chap. I). The place is now a mere village with some 300 houses, built on a commanding height. There is a very old Hindú *Dugdra* or *Thákaridwára* at Mau, in which brazen images of Rámchanderj, Lakshmanj, Sitáj, Krishnj or Káhn, and of the *gopis* or female companions of Káhn are kept for the shrine of Shaikh Hákim see Chap. I., Religion.

1525 A. D.

MINCHINABAD.

Minchinábád lies in 30° 10' N. and 78° 37' E., about a mile north of its Railway Station on the Southern Punjab Railway. It was built in 1867-70 and was named after Colonel Minchin, Political Agent. It is the head-quarters town of the Nizámat and Tahsíl to which it gives its name.

It is built in European style, with two main *bázárs* intersecting each other at right angles, and with straight lanes parallel to one another. The houses are both *pakka* and *kachcha*. Only one *bázár* is metalled. The principal gates are:—the Bíkánéri to the south; Baháwalpurí to the west; Lahorí to the north; and Delhi to the east. The chief building is the Daulat Khána or lodge for the Nawáb's accommodation. The town possesses two gardens, the Sarkarí and that of Seth Murlídhár. It contains a large saltpetre factory, and is the head-quarters of a Názim, and has also the following Courts and Institutions: viz., District Judge's Court, Tahsíl, Police Station, Munsif's Court, Civil Dispensary, Anglo-Vernacular Middle School, Post Office, and Settlement Office. The Daulat Khána, the rest-house for the Nawáb when on tour, is a spacious building constructed in 1882-83 at a cost of over Rs. 35,000. Minchinábád is a large grain market and exports grain in hundreds of thousands of maunds annually. The Municipality consists of 12 nominated members, 6 Hindús and 6 Muhammadans, with the Tahsildár and Naib Tahsildár as President and Vice-President, respectively. A Hospital Assistant supervises the conservancy arrangements. The income for the last 9 years is

(1) Vol. I., page 24.

CHAP. IV.

MUCHKI.

Places of
interest.

1777 A.D.

Muchki was built on the ruins of an old mound in 1191 H. by Lál Khán, son of Ikhtiyár Khán Kehrání. The buildings inside the fort were of mud bricks and are now in ruins, and only the outer walls exist. It lies Seventy-eight miles south-west of Baháwalpur.

MUNDE SHAHID.

Munde Shahid is a ruined fort of great antiquity near Ahmadpur East and contains a *naugaja* tomb⁽¹⁾. According to General Cunningham these *naugaja* tombs are remains of recumbent statues of Buddha after his attainment of Nirwána, and as Buddha was believed to have died with his face to the east all the *Nirwána* statues are placed from north to south; and since Muhammadan tombs are placed in the same direction, the early Muhammadans used them as ready made graves for their leaders who fell in battle. "Munde Shahid is," says Colonel Minchin "the resting place of one of the Arab leaders". There are several *naugaja* tombs scattered along the edge of the sandhills which may be regarded as one of the proofs that Buddhism was the prevailing religion in Upper Sindh at the time of the Arab conquest.

MURIDWALA.

1777 A.D.

The Muridwála fort was founded by Háji Khán, son of Ikhtiyár Khán in 1191 H. It is eighty miles south-west of Baháwalpur, but was destroyed by an inundation, in 1805, and is now only a ruined mound.

NAUSHAHRA (see RAHIMYAR KHAN).

PATTAN MUNARA.

Pattan Munára, or Pattan, also known as Fattan, or Pattanpur, lies five miles east of Rahimyár Khán Railway Station, on the eastern bank of the old bed of the Indus, locally known as the Sej (in 28° 15' N. and 70° 22' E.) and is one of the most extensive ruins in the State. The only piece of ancient architecture in the midst of these ruins is a tower which stood in the centre of four similar but smaller towers all forming a Buddhist monastery. The four towers which were joined to the central tower at its upper storey existed in a dilapidated condition as late as the beginning of the 18th century, when they were pulled down by Fazl Alí Khán Halání and their bricks and stones utilized in making the new fortifications at Dingarh, Sábigarh and Bhágla. At present only one storey of the tower is standing; but tradition asserts that it

(1) The best known *naugaja* tombs in the State are those of Wer Shahid, at Marot and Ahmed Sher, at Mailkhi, both in Khairpur Tahsil, and that, of Adam Sháhá in Naushahra Tahsil.

CHAP. IV. Tārīkh-i-Murād. When Hamír Súmra flourished at Pattan, the country was split up into petty principalities quite independent of and often at war with one another; and the chief of Phul Wadda, (now Aushahia or Rabimyar Khán) was one Lákha, son of Phul who was famous for his generosity to the bards. Lákha gave some horses as a gift to a Cháran called Swámí. These were stolen at Pattan, where the bard halted on his way home, by some Súmra youths. The Cháran knowing that the theft was committed with the connivance of Hamír and his Wazír, composed a quatrain which spread far and wide in the country. The lines were:—*Dhárí hū-á háe jāinh Cháran sankhyá, Pattan patij thio Sej Watáyo sdh, Hamíra pū-á rájna kōndá -úmra*. "Cursed be Dhúrá Ráo who robbed a Chárá, may Pattan fall down and the Sej change its course. May Hamíra Súmra not be spared to reign to a full old age." The dishonour to which this verse subjected the Súmras was so unbearable that they left Pattan for the Bilochistán hills and are now called the Gurchánís. Pattan was also called Pattanpur as is shown by a few *sunads* of the time of Akbar in the possession of people in its neighbourhood; but in the *Afn-i-Akbari* Pattan is nowhere mentioned as a place except in the Sarkár of Sivistán, which may or may not be this same Pattan. There is a tradition that Mahmúd of Ghazni passed by Pattan on his way to Somnáth, that he proceeded thence to the south-west by a branch of the Hakra, which was flowing in those days, and that his cavalry was so numerous that while the horses in the van could get grass to eat those in the rear had to subsist on the dung of those in front.

The Hindú Rájás and chiefs of Sindh, Bíkáner and Jaisalmer used to visit the tower as late as the beginning of the 18th century and annually celebrated a *mela*, called the *Shivrātri*, in the month of Mánggh. In those days the Sej received the overflow of the Indus and Pattan was an attractive place. There was a subterranean building with seven rooms (all, including the floor and roof, of stone) in the centre of which were two reservoirs, one of which was filled with milk and the other with water during this festival, and one Bába Rattá or Háji Rattá used to administer the sacred milk and water to the pilgrims. In the time of Nawáb Muhammad Baháwal Khán III (about 1840) a Jogí of the Ogur caste was in charge of this sacred building; he is said to have got himself buried in a heap of salt close to the subterranean chamber and thus ended his life. The disciple of the Jogí abjured old practices and placed a *ling* in the *marhí* (for so it was called). To this repaired barren Hindú women desirous of bearing children. The *ling* worship became so popular that Muslim women began also to visit the *marhí*. This excited the wrath of the orthodox Muslims who demolished the building and on its ruins built a mosque which is still standing. There is a proverb about Patan

CHAP. IV. Jains will be found here, having obtained one from *Lodora*⁽¹⁾ in the desert, which has been a ruin for nine centuries. Phulra was the residence of Lákha Phoolni, a name well-known to those versed in the old traditions of the desert. He was contemporary with Sid Ráe of Anhulwara, and Udyadit of Dhar."⁽²⁾

1898 A. D.

PIR KHALIS.

The village of Pír Khális is very ancient, and is interesting as being the place where Tímúr Sháh (Tamerlane) halted after crossing the Sutlej in A.D. 1398, on his way to Bhatner, and marks the spot where the Sutlej was flowing at that date. For the Pír Khális shrine see Chapter I, Section C.

QAIMPUR.

1747 A. D.

Qáimpur lies 10 miles from Khairpur, on the high road to Hásilpur and Shahr Faríd, in 29°41' N. and 72°28' E. Founded in 1747 by Qáim Khán Arbání, and first called Qáim-Ráís-di-Goth, it has lost its former importance and the number of houses has greatly diminished in the last 40 years. Qáim Khán built, a fine Juma mosque, which still stands, and a fort, once of great strength but now deserted and in ruins. No lineal descendant from Qáim Khán is now living at Qáimpur, and his collateral descendants who are few in number and in straitened circumstances, live by agriculture. During the time of Nawáb Baháwal Khán III, many capitalists lived at Qáimpur, but none are now to be found there. The municipality was constituted in 1902 and its income and expenditure is shown in Table 46 of Part B. The number of the members is eight with the Tahsildár of Khairpur as president.

RAHIMYAR KHAN (OR NAUSHAHRA).

1751 A. D.

Naushahra lies on a mound, about 400 yards south of the Rahímjār Khán station on the North-Western Railway (70°22' E. and 28°15' N.). Naushahra (lit. new town) was built in 1751 by Fazal Akh Khán Halání on the ruins of the ancient Phul Wadda, the capital of Phul and his son Lákha during the Súmra supremacy in Sind. In 1881 the Railway authorities desired to alter the name of the Station as Naushahra was also the name of a Station in the Pesháwar District, and so Nawáb Sir Sádiq Muhammad Khán named it Rahímjār Khán after his first son (who died in 1883).³ Thenceforward the Railway Station and Post-office were designated Rahímjār Khán, but this is merely the official name of the town, and it is always called Naushahra by the people. Of late the head quarters of the Khánpur Nizámat have also been removed to Naushahra. The houses are both *kachcha* and *pakka*. The main *bázár* traverses the town from east to west, and is intersected at right angles by another from north to south. A third, called the *nawán* (new *bázár*), runs parallel to the first and presents a fine vista but is not much frequented. The streets are all unmetalled.

(1) New Manjgarh.

(2) Rajasthan, Volume II, page 72.

CHAP. IV. Colonel Minchin then gives reasons for assuming that the
 Places of remains were those of sacrificial victims, at too great length however
 interest. to be quoted here.

RUNKPUR.

This fort is in the Baháwalpur Nizámat and was built by
 1776 A. D. Muhammad Marúf Khán Kehrání in 1190 H. It is made of clay,
 1783 A. D. which when burnt produces an inferior sort of lime. In 1198 H. the
 Afghán caravans complained to Nawáb Muhammad Baháwal Khán
 of being plundered by the officers of Umr Khán Marúfání, the
 officer at the fort. The Nawáb despatched Khudá Bakhsh Khán,
 son of Núr Muhammad Khán, who had deserted Umr Khán and
 sought refuge at Baháwalpur, with a body of soldiers to seize
 Runkpur, which he succeeded in doing; and the fort thereafter
 remained part of the Pirjáni territory. It has four towers. The
 walls are in ruins, as are the mosque, stables, and houses, etc. In-
 side it was a *pakka* well, now filled up.

SAHIBGARH.

This fort was built by Fazl Ali Khán Halání, the founder of Nau-
 snahra (Rahímýar Khán) in 1191 H. The exterior of the four walls
 1777 A. D. and other buildings, inside the fort is *pakka*, and the interior
kachcha. It was destroyed by Nawáb Muhammad Baháwal
 1805 A. D. Khán, II, (son-in-law of Fazal Ali Khán), in 1220 H. and the walls
 are in a dilapidated condition. Inside the fort is a dwelling-house of
 Kaure Khán, son of Khudá Yár Khán, now falling into ruins.
 Outside the fort, there is a depression which serves as a tank for the
 storage of rain-water, and in the rainy season many cattle breeders
 resort to it. It is 78 miles south-west of Baháwalpur.

SARDARGARH.

Nawáb Mabarak Khán took the *ilāqa* of Wallhar on lease from
 the Rájá of Bíkáner, in 1177, H. He soon began to construct a
 1778 A. D. fort on the ruins of Wallhar fort, but Rájá Gaj Singh of Bíkáner,
 alarmed at the proposed fortifications, sent a force under Díván Múl
 Chand Brablia to recover the *ilāqa* from the Nawáb. The latter
 sent Khair Muhammad Khán and Mehrú Khán Pirjánis and Karam
 Khán Arbání with a large force to resist the Bíkáneris. After a
 sanguinary fight the Bíkáneris were repulsed and the fortress was
 subsequently completed. It was named Sardargarh, and the *ilāqa* was
 annexed to the Baháwalpur State. One well was sunk within the
 fortress and another outside it; but the waters of both are brackish.
 The boundary pillars of the Bíkáner State are only $2\frac{1}{2}$ miles from this
 place. In 1866, when the Agent was appointed, the fortress contained
 3 guns, in one of which was engraved the words:—‘Máhárája, Dhiráj
 1740 A. D. Mábárájá Sirí Zoráwar Singh Jio, Sambat 1797,’ which shows that
 that gun once belonged to the Bíkáner State. The fortress is now
 deserted and the guns were brought to the capital many years ago.

CHAP. IV.

SUI VIHAR.

Places of
interest.

Suí Vihár lies sixteen miles south-west of Baháwalpur. There is a tower there the present height of which is about forty-five feet, twenty feet above the surface of the earth and the rest buried in a mound, but it is said that several years ago its upper portion, about eight feet in height fell down from the effects of an earthquake. The ruin represents the remains of a compartment about eight feet square. The tower is a strong one and is built of large bricks 5×2 feet each. The compartment had a floor made of the same bricks as are used in the building. In the centre of the tower there was a narrow masonry shaft leading to a small recess in which were found a copper plate, a few coins and fragments of oxidized iron. The copper plate bore the following inscription in Bactrian Pálí characters:—*Mahárájá Rájáo Háji Dalo Tapodá Kanishká samut, ser akádasi sim 11 di sassá, masussá dirási atáwisti 28, antur osi bichhá Naga Dattasá sekhá, bhátsá achi yádmá tájá sashá achar-yá, bhád pá zashsattá yánan aro phátsá abád khini, dhárá tashanno opáská báld nandi wahja, hono báld jáyá matá já amám yati, par bhánptá, deto piri waram dá dá darám súdsátanan, hirá sekhi délat*; meaning:—"On the 28th day of the month of Sasios in the 11th year of the Great King, the supreme King of Kings, the son of gods, Kánishká; on the said day to the mendicant Naga Datta, learned in the *Santhya* philosophy, the disciple of Acharya Damatrata the disciple of the disciple of the Acharya Bhawa putting up his staff (or pillar); here the owner of the Damañ Vihára, a female lay devotee Bála Nandí who is much given to penances, and Báljaya her mother, give a shrine for the staff and the customary accessories. May it be for the health and wealth of all beings." (See Proceedings, Asiatic Society of Bengal, No. VIII., August 1881).

A. D. 80.

TÁJGARH.

Tájgarh is situated about four miles to the north-west of Rahím-yár Khán Railway Station on a high mound. Its name was Hurár in the 10th century A. D. when it was built by Rání Húrán, daughter of a Jaisalmer chief. Húrán was converted to Islám by a saint called Sayyid Ahmad Billaurí. It remained a fortified place for a long time under the Summa and Súmra kings of Sindh and the Bhátia chiefs of Jaisalmer, but towards the close of the 18th century it was a desolate mound and on this site Fazal Alf Khán Halání (see page 122) founded a new town and called it Tájgarh after his brother Táj Muhammad Khán (about 1780 A.D.). Although founded by the Dáúdpetras the place does not now contain a single house of members of that tribe. The residents are mostly Kiráns and number 526 (Local Census for 1906). The place is only noted for its antiquity.

TIBBA JAJJAL.

Close to Jajjal Sérhú village, which is about eight miles south of Hásil Sérhú is a large mound called "Tibba Jajjal." It is believed

CHAP. IV. Askalanda and Askanda, which tends to show that in the beginning of the 2nd century of the Hijra the name of the city was not Uch but Askandra (or Alexandria). The Tuhfat-ul-Kiram⁽¹⁾ gives it as Ashkand and Ashandah; Mirza Kálích Beg in his English translation of the Chachnámá⁽²⁾ reads it as Iskandah; and the Tárikh-i-Masúmi⁽³⁾ as Iskandar (which is exactly the Arabic and Persian form of Alexander); and McCrindle, Cunningham, and other authorities state that at the junction of the river Sindh with the Chenáb, Alexander the Great laid the foundation of Alexandria in the realm of the Sogdí (Sohdas) and that it is not improbable that Uch is the place to which we should look for the site of Alexandria.⁽⁴⁾ Askalanda and Askanda are corruptions of Askandria. In the Jámi-ut-Tawárikh the historian Rashíd-ud-Dín calls it Askalanda Ussah. This author flourished in the 7th century Hijra; and hence it is certain that the city was known as Ussah (or Uch) in those days, and that the author added Askalanda to Ussa as a distinctive name, which is an additional proof of the identity of Uch with Askandria. Rashíd-ud-Dín also mentions the city as one of the four principalities of Sindh under Ayand the son of Kafand, who reigned after Alexander.⁽⁵⁾

Places of
interest.

Identified
with Alexan-
dria.

Uch as Bas-
mad.

In the Masálik-wal-Mamálik (also known as the Ashkál-ul-bilád), written by Ibn Haukal in 589 Hijra, Uch is called Basmad. This tends to show that the name of the city at that time was neither Askandria nor Uch, and that the etymology (c) is erroneous, for if in the 4th century of the Hijra the city had been named Uch by Sayyid Saif-ud-Dín Gázrání it is improbable that Ibn Haukal should have called it by quite a different name in the 6th century. Ibn Haukal thus describes it⁽⁶⁾ :—

"Basmad is a small city situated like Multán and Chandráwar on the east of the river Míhrán. The river is at a distance of a parasang from each of these places. The inhabitants use well water for drinking. Basmad has a fort."

Uch as San-
dur.

In the 6th century of the Hijra (11th century A. D.) Abú-Abdulláh Muhammad-al-Idrisí wrote the Nuzhat-ul-Masálik, in which he gives the following account of Uch, which he calls Sandur :—
"Sandur is situated three days' journey south of Multán. It is famous for its trade, wealth, sumptuous apparel, and the abundance which prevails on the tables of the inhabitants. It is considered to form part of India, and is situated on the banks of a river which falls into the Míhrán above Samand."⁽⁷⁾ Sandur appears to be an abbreviated form of Askandar and affords an additional proof that the city of Uch was Alexandria. Ibu Batuta of Tangiers,

(1) Vol. III, 20 (Persian Edition).

(2) Vol. I, 26—7.

(3) Manuscript History of Sindh by Mir Masúm Sháh, written in 1593 A. D.

(4) McCrindle's Invasion of India, page 166.

(5) Cunningham's Ancient Geography, Vol. I, page 243 also compare Postana, J. A., S. B., 1888, page 94.

(6) Elliot, Vol. I, page 87.

(7) Elliot's Al-Idrisí, Vol. I, page 88.

CHAP. IV. before Askand, Askandara or Asatkanda, anciently called according to Mir Māsūm, Talwāra. This place then was quite distinct from Uch.

Places of interest.

- It is said that Muhammad of Ghor delivered Multān from the Karāmīta and then invested the Bhātias in Uch. We know that the Bhāṭī stronghold was Uch; they apparently obtained possession of it before the time of Māhmūd of Ghaznī. As regards that ruler's capture of Uch the Gardezi, a contemporary historian, says that the Sultān attacked the fortress of the Bhātias in 396 H., and that Bajhrā the Bhātia, who killed himself when his troops were surrounded, was its ruler. Bū-'īshān, however, speaks of Bhāṭi as midway between Multān and Aror—which Uch is not. Under Muhammad of Ghor Nāsir-ud-Dīn-i-Aetamur, one of his bravest leaders, was feudatory of Uch, and on his death Nāsir-ud-Dīn Qabājah became its holder. He held it at the time of Qath-ud-Dīn's death and was subsequently ousted from it by Tāj-ud-Dīn Yaldūz, but recovered it after the defeat of the latter by Iyaltimsh. Qabājah was however defeated by Jalāl-ud-Dīn, the Khwārazmī (1221 A. D.) and Uch was burnt by him (1228 A. D.). Iyaltimsh five years later wrested Multān and Uch from Qabājah and conferred the latter with its dependencies on Taj-ud-Dīn Sanjar-i-Gazjlak Khān. At this period Uch was a centre of Muhammadan learning for in 1227 or 1228 Mināj-ud-Dīn, the Persian historian, was made by Qabājah chief of the Fīrūzi College at Uch. Saif-ud-Dīn Ibak-i-Uchchah succeeded Taj-ud-Dīn and was governor of Uch when Iyaltimsh died. He defeated the invader under Hasan the Qārlagh in 1236-37. Malik Muayyid-ud-Dīn, Hindū Khān, then obtained the fief from Sultān Raziyyah and the Malik Izz-ud-Dīn Kabīr, Khān-i-Ayāz, was made to exchange the fief of Lahore for that of Multān in consequence of his revolt in 1258. He took the opportunity of the Mughal capture of Lahore to assume independence and seized Uch and its dependencies (1241 A. D.), and when he died, in the same year, his son Tāj-ud-Dīn Abū Bakr-i-Ayāz succeeded him. He kept the Qārlaghs at bay, but shortly afterwards died, and Uch fell into the hands of a slave of his father's who gallantly defended it against a Mughal siege until relieved by an army from Delhi under Ghīās-ud-Dīn Balban. Malik Izz-ud-Dīn Balban-i-Kashlū Khān then became feudatory of Uch. Though he defeated the Qārlaghs near Multān, he was compelled to surrender it to them and retire to Uch, whence he advanced again to recover Multān from Sher Khan's deputy (1250). He was however unable to hold it, and again retreated to Uch.

When Humayūn, after his defeat by Sher Shāh Sūrī, came to Uch, Bakhshōī Khān Langāh was its governor on behalf of Shāh Husain Arghūn. About 400 yards from Uch Bukhārī is a well which is still pointed out as the place where Humayūn stayed.

CHAP. IV.

Places of
interest.

According to the census of 1901 the population of Uch is 7,588. Further details will be found in Table 43. Its population consists in the main of Bukhārī and Gilānī Sayyids, Khojas, Langāhs and Kirārs (usually Aroras) who form the bulk of the population.

Shrines.

An account of the famous shrines has been given in the note on Muhammadan Shrines in Chap. I, Section G., pages 160—166. Below is given a description of the places not mentioned therein.

(1) Shrine of Bībī Jawindī:—Bībī Jawindī was a daughter of Sayyid Jalāl, son of Sayyid Hāmid, son of Sayyid Jalāl, son of Sayyid Abū Bakr, son of Sayyid Mahmūd, son of Sayyid Ghiyās-ud-Dīn, son of Shaikh Alīm-ud-Dīn, son of Shaikh Mahmūd Nāsir-ud-Dīn, son of Makhdūm-Jahāniān. Bībī Jawindī was a very pious lady, highly respected by the people for her devotion to religion. She died in 805 Hijra (1403 A. D.). Her shrine was built in 900 Hijra (1494 A. D.). In 1233 Hijra the Chench cut down half of the dome as it did the dome of Sayyid Bahāwal Halīm, which lies quite close to it. The remaining half of the dome still exists with her tomb under it.

(2) Tomb of Sayyid Safi-ud-Dīn Haqqānī Gāzrūnī:—The tomb is enclosed by a wall. Sayyid Safi-ud-Dīn Gāzrūnī was born in Gāzrūn (Persia) in 353 Hijra. He came to Uch in 370 and died in 398 Hijra. There are now at Uch only one or two members of the Gāzrūnī family which was once so illustrious there.

(3) In addition to the above there are also at Uch the following shrines and tombs:—

(1) Shrine of Shāh Abdul Jalāl, known as Chanchal Shāh Bukhārī. (2) Shrine of Pīr Munnān Mashāikh. (3) Shrine of Sayyid Alā-ud-Dīn Gardezī. (4) Shrine of Sayyid Muizz-ud-Dīn Gardezī. (5) Shrine of Sayyid Pīr Fateh Daryā Bukhārī. (6) Shrine of Shaikh Kabīr. These six are each enclosed by walls without roofs. (7) Shrine of Wilāyat Shāh Jattī, under a small dome. (8) Shrine of Abū Hanīfa. (9) Tomb of Faqīr Jabāngīr Sarmast. (10) Tomb of Faqīr Sultān Khar Pāl. (11) Tomb of Faqīr Salem Sudhār.

Sacred re-
lics.

Makhdūm Nau Bahār, Bukhārī, *Sajādā Nashīn* of Uch Bukhārī, has the following relics in his possession:—

(1) Turban of the Prophet. (2) Sheet⁽¹⁾ of the Pauj Tan... (five members of the Prophet's family, i. e., the Prophet himself, Alī, Hasan, Husain and Fātima). (3) Cloak of the Prophet. (4) Samsām and Qamqār, i. e., swords of Hasan and Husain. (5) The Qorān written by Makhdūm-i-Jahāniān himself. (6) Cap, beads, and scissors of Shaikh Abdul-Qādir Jilānī. (7) Bairāgan (a prop kept beneath the armpit when a person is in a state of

(1) This was the sheet with which the Prophet covered himself and his family and declared that they were pure and chosen people of God.

CHAP. IV. from Abú Huraira, the companion of the Prophet, thus:—
 Places of interest. Shaikh Jamál, son of Shaikh Hasan, son of Shaikh Abul Qásim Muhammad, son of Muhammad, son of Yahya, son of Hám, son of Idrís, son of Buhlól, son of Qází Hamdún, son of Hárís, son of Abad, son of Hilál, son of Usmán, son of J'afar, son of Suláimán, son of Abad, son of Zuhra, son of Huraira, son of Háshim, son of Abad Manáf. Shaikh Jamál died on 25th of Muharram 700 Hijra.

There are also the shrines of the following:—(1) Ganj Alam; son of Shaikh Jamál Darwesh, who was born in 667 Hijra and died in 770 Hijra. (2) Pir Hásham Qattál (an enclosure). (3) Salfm Sudhár Faqr (an enclosure).

WINJHROT.

The fort of Winjhrot or Bijnot was erected by one Rája Wínjha or Bija Bhátia according to Sayyid Murád Sháh, and it was demolished by Shaláb-ud-Dín Ghori in 574 H.⁽¹⁾ But according to Col. Tod it was founded by Tunno, the father of Biji Rái (the Bija of Murád Sháh) and grandfather of Deoráj, the founder of Deráwar. "Tunno having by the interposition of the goddess Beejasanni," says Col. Tod, "discovered a hidden treasure, erected a fortress, which he named Beejnote; and in this he placed a statue of the goddess, on the 13th, the enlightened part of the month Megsir, the Rohoni Nakshatra, S. 813 (A.D. 757)."⁽²⁾

(1) Tarikh-i-Murad, I, p. 128 and III, p. 118.

(2) Rajasthan, II, p. 189—90.

In Allahabad and Khan Bela *ilāqas* the measures are:—

					M. S. Ch.
1	<i>thūla</i>	...	...	...	0 0 5
4	<i>thūlas</i> = 1 <i>paropī</i>	...	...	...	0 1 4
4	<i>paropīs</i> = 1 <i>topa</i>	...	...	...	0 5 0
4	<i>topas</i> = 1 <i>pāi</i>	...	...	...	0 20 0
4	<i>pāis</i> = 1 <i>choeth</i>	...	...	...	2 0 0
2	<i>choeths</i> = 1 <i>toka</i>	...	...	...	4 0 0
12½	<i>choeths</i> = 1 <i>māni</i>	...	...	...	25 0 0

In Kot Sabzal, Kot Samāba and Ahmadpur Lamma the names of the measures generally are the same as in Khānpur and Garhi Ikhtiyār Khān; but they differ from them in size; in fact these variations are so many that even adjacent villages have *paropīs* and *topas* of different sizes. In the Ubha (Minchinābād Nizāmat) the measures are:—

					M. S. Ch.
1	<i>thūla</i> = ½ <i>paropī</i>	...	...	...	0 0 4
4	<i>thūlas</i> = 1 <i>paropī</i>	...	...	...	0 1 0
4	<i>paropīs</i> = 1 <i>topa</i>	...	...	...	0 4 0
16	<i>topas</i> = 1 <i>man</i>	...	...	...	1 24 0
12½	<i>mans</i> = 1 <i>māni</i>	...	...	...	20 0 0

N. B.—It must be remembered that the equivalent in British Territory *mans* *seers* and *chittis* in the above tables is for wheat only, not for other crops. Variations in weight in the case of different cereals are as follows:—

					S. Ch.
1	<i>topa</i> ⁽¹⁾ of wheat	...	...	...	= 4 0
1	" gram	...	...	...	= 3 12
1	" rice or <i>gawāra</i>	...	...	...	= 4 4
1	" unhusked rice	...	...	...	= 3 0
1	" <i>tīl</i> (sesamum)	...	...	...	= 2 8
1	" <i>jowār</i> or <i>bājrá</i>	...	...	...	= 3 15
1	" <i>topa</i> of <i>chinā</i> or <i>kangni</i>	...	...	...	= 2 6

So many varieties of measures were prejudicial to the interests of the *samindārs* who suffered in their transactions with the *sāhukārs*, so the use of uniform measures was decided upon, and the measures given in the subjoined table were ordered to be adopted in 1902:—

Name of measure.	Normal weight of measure.	WEIGHTS OF GRAINS IN SEERS AND CHITAKS.									
		Wheat, mallee and gram.	Rice and mung.	Māsh.	Jowār.	Barley.	Bājrá.	Māth.	Paddy.		
		S. Ch.	S. Ch.	S. Ch.	S. Ch.	S. Ch.	S. Ch.	S. Ch.	S. Ch.	S. Ch.	S. Ch.
Thūla	0 4	0 4	0 4½	0 4½	0 3½	0 3½	0 3½	0 4½	0 4	0 5	0 5
Paropī	1 0	1 0	1 1	1 1	0 15	0 13	0 15½	1 1	1 0	1 12	1 12
Topa	4 0	4 0	4 4	4 2	3 12	3 4	3 14	4 2	3 6	3 6	3 6

(1) A *topa* of the Ubha, not of the Lamma.

MEASURE OF LENGTH IN CANAL CLEARANCES.

The following measure is used by the peasants and *zamindárs* in Canal clearances:—

- 8 *hāths* = 1 *gazi*.
- 4 *gazis* = 1 *kāna*.
- 21 *kānas* = 1 *lambar*.
- 16 *lambars* = 1 mile.

The measure used by the Canal Officers in measuring Canal excavation work is as follows:—

- 10 feet = 1 *patti*.
- 33 *pattis* = 1 number.
- 16 numbers = 1 mile.

MEASURE OF AREA.

Linear measure.

- 2 *Madams* or $5\frac{1}{2}$ feet = 1 *karm*.
- 10 *karms* = 1 *jarib* (chain).

Square measure.

- 9 *sarsāhis* or square *karms* = 1 *marla*.
- 20 *marlas* = 1 *kanāl*.
- 4 *kanāls* = 1 *bigha*.
- 2 *bighas* = *ghumán* = 1 acre.

But *ghumán* is never used in the State Revenue records, nor is it used by the *zamindárs*. The largest square measure recognised in the State is only the *bigha*, and most people do not understand what a *ghumán* is, except lease-holders from the Panjab who have settled in the State.

CHAPTER IV.—PLACES OF INTEREST.

AHMADPUR LAMMA.

CHAP. IV.

Places of
interest.

Ahmadpur Lamma ($28^{\circ} 18' N.$, and $70^{\circ} 7' E.$), lies 4 miles north-west of Sádiqábád Station on the North-Western Railway, and about 15 miles south of the Indus. It lies in the Khánpur Nizámat and is the head-quarters of Ahmadpur Lamma Tahsil. The town is important because of its trade. It was built by Ahmad Khán, 5th in descent from Kehr, and named after him. In 1806 A.D. his son, Qádir Bakhsh Khán, waged war against Nawáb Baháwal Khán II, who sent a large force under Fateh Muhammad Ghorí against him. After some bloodshed, Qádir Bakhsh was taken prisoner and Ahmadpur Lamma with about 60 villages annexed to Baháwalpur. The town is built of *pakká* brick houses. The main *bázár* is metalled and has a flat roof of *sarkaná* throughout. The town was once protected by walls which are now in ruins. The water-supply is obtained in winter from wells sunk within and without the town, and in summer from the Ahmadwálí Canal which was excavated by Ahmad Khán and runs just under the old wall. The chief buildings of interest are the Jama mosque, the Fort, Ramzán Khán's mosque and the Tarkhánánwáli mosque. The first named was built by Ahmad Khán and repaired by Bahár Khan Khás-Kheli in the time of Muhammad Baháwal Khán III, and again recently by the present Nawáb at his own expense. To it is attached a private Arabic theological school under a native Arabic scholar. Close to the town is a mud fort, which formerly had a *pakká* outer wall. The largest fort in the State, after Deráwar, it is now half-ruined. The Police Station is inside it. The outer walls were pulled down in 1868. The old bungalow over the main gateway serves as a rest-house. Ramzán Khán's and the Tarkhánánwáli mosques are built of *pakká* brick. The *dharamsála* of Bába Nának, and the Marhí Kalán are well-known Hindu places of worship. The town also contains two shrines, that of Bishárat Alí Sháh, a *pakká* building, and that of Khákí Sháh, which is a mere *takia*, where people gather to indulge in *bhang* drinking. The climate of Ahmadpur is on the whole healthy, in spite of the uncleanly appearance of some of its quarters. Two gardens exist near the town. That of Fateh Alí Khán, originally a State garden when Ahmadpur was a principality, was sold to the Bhatias. The other, that of Maulaví Ghiyás-ud-Dín, is in a flourishing condition. The principal institutions in the town are the primary school, *thána*, Munsiff's Court, Post Office, Saráí, Municipal Office, and a Dák Bungalow. The Municipality consists of 8 nominated members, 4 Hindus and 4 Muhammadans, with the Tahsildár as President. The native physician, employed by the Municipal Committee, and the school master are *ex-officio* members. The income for the last 10 years is

shown in Table 46 of Part B. The income and expenditure for 1903-04 were :—

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Places of
interest.

Income.	Rs.	Expenditure.	Rs.
Octroi	3,500	Police	784
Other Sources	827	Consewancy	438
		Lighting	27
		Miscellaneous	545
Total	4,327	Total	1,793

Masson writes of Ahmadpur Lamma thus :—

"Chula Ahmadpur (another name of the town) is a fair sized town, with good bazar, and surrounded with mud walls. Within them are some more recently fortified erections, but they are detached, and have no connection with each other, so that they seem to have been raised in pursuance of a plan never completed, as is probably the case. Otherwise they are well built, of kiln burnt bricks. Being the frontier town towards Sind, a regiment of 350 men with 6 guns is stationed at Ahmadpur."

Traveller
Masson.

AHMADPUR OR AHMADPUR SHARQIYAH (EAST).

Ahmadpur, or Ahmadpur Sharqiyah (also called *Wadda*, or *Kalbidnurdli* Ahmadpur) lies in 29° 10' N., and 71° 9' E., at 948 feet above sea level, and is 30 miles south-west of Bahawalpur with a station on the North-Western Railway. It is the headquarters town of the Ahmadpur Sharqiyah Tahsil and lies in the Bahawalpur Nizamat. It was built by Ahmad Khan, son of Qadir Dinne Khan, and grandson of Piruz Khan (the ancestor of the Pirjani) in 1748 and peopled from the adjacent villages. In 1768 a heavy flood from the Ghara having damaged the town, it was abandoned and a new site, on a mound half a mile to the south, was selected for the present town. Ahmad Khan also excavated a canal called the Ahmadwahi, now fallen into disuse. The present *katra* of Ahmad Khan Mallezai and the Mahalla Khatik lie in its old bed. Ahmad Khan had 8 sons, named Bráhm Khan, Dáid Khan, Islám Khan, Alam Khan, Mahabbat Khan, Qábil Khan, Qádir Dinne Khan and Qutb Khan; the last excavated the Qutbwahi, which still irrigates a large area round Ahmadpur, Qádir Dinne Khan excavated a *rájwah* called the Wáhi Qádir Dinne, and Mahabbat Khan built a *pakka bazar* which is still called after him. In 1782 Mahabbat Khan gave his daughter in marriage to Nawáb Bahawal Khan II and conferred Ahmadpur, together with the Qutbwahi, on him as her dower; thereafter it formed part of Bahawalpur. The road from the Railway Station leads through an avenue of trees for a quarter of a mile and then bifurcates, one road leading to Dera Nawáb Sahib, the other to the Tahsil, which lies in the old fort. The latter also contains the Munsif's Court, Police Station and Municipal Office. The eastern gate of the fort opens into the town. The eastern bazar is called Mahabbat Khan-wali and the

1748 A. D.

1768 A. D.

1782 A. D.

CHAP. IV.

Places of
interest.Public in-
stitutions.

northern the *Háthián-wálí*. The Juma mosque was built on a platform close to the *Chauk* by Nawáb Baháwal Khan II. The date of its construction is found in the verse engraved on the gateway. No less than 82 private gardens lie in and about the town. Ahmadpur has an Anglo-Vernacular Middle and a Theological School, a Civil Dispensary and a Post and Telegraph office. The houses are mostly built of burnt brick and are often double-storied. The Baháwalwáh, which passes near the Station is called the *khúni* (or bloody) canal, because every year some one is drowned in it.

Noteworthy shrines at Ahmadpur are:—

Shrines.

(1) The *Khangáh Akhír Bahá-ud-Dín* which lies in an extensive grave-yard. Bahá-ud-Dín is said to have practised *chilla* for 8 years without eating and drinking. Votive offerings are made at the shrine by both the Hindus and Muhammadans of the town. (2) At the end of the *Hatbián-wáli bázár* is the shrine of *Yará faqir*, which is also much frequented. (3) The shrine of *Núr Sháh Bukhári*, a fine piece of enamel work. Every Muharram four *idrias* of the Husnain are made for the benefit of the saint's soul.

Municipality.

The Ahmadpur Municipality, constituted at the same time as that of Baháwalpur, has 16 nominated members with the *Tahsildár* as its president. It employs 54 officials and menials and spends Rs. 2,540 on salaries annually. For income and expenditure see Table 46 of Part B. Weekly registers of births and deaths are kept in the municipal office. The trade of Ahmadpur is considerable. It has a large *sajji* trade, and Dera Nawáb Sáhib, where His Highness occasionally resides, adds to its prosperity. The earthenware of Ahmadpur is excellent and is largely exported. The Ahmadpuri shoes, plain and embroidered, are the best in the State. Mangoes are abundant; they sometimes sell at 4 annas per maund, and are largely exported.

ALLAHABAD.

1729 A. D.

Principal
Institutions.

Alláhábád is a small town lying 4 miles west of Chaudhári Station, on the North-Western Railway, in 28° 57' N. and 70° 57' E. It is the head-quarters town of the Alláhábád Tahsil and is in the Baháwalpur Nizámat. It was dedicated to Alláh by Nawáb Sádiq Muhammad Khán I about 1142 H. after he had received in *jágir* the *pargana* of Chaudhári from Nawáb Hayátulláh Khán, Governor of Multán. The houses are both *pakka* and *kacheha*, and the only *bázár* runs from north to south, with 5 or 6 narrow lanes branching off from it. It owes its importance to its large export of rice. The water-supply is generally obtained from wells inside and outside the town, but in the summer people mostly use *saú* (canal) water, as the well-water becomes undrinkable owing to the rise of the water level in the wells. The principal institutions are the Munsif's Court, Post Office, Municipal Office, Primary School, Police Station, and Dák-bungalow. Its only garden is the *Sarkári*

bāgh. Allāhābād is famous for its dates and rice. A large trade is done in these commodities and there is a rice mill near Chaudhāri Railway Station. Rice is so abundant that people generally eat loaves made of rice flour in winter, though this is elsewhere regarded as a luxury.

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Places of interest.

BAHAWALGARH.

Bahawalgarh, now a village of about 150 houses, is built within the walls of the old fort of that name, erected by Nawāb Bahawal Khān, II, in 1791, on the site of a villa called the Mu-āfirānwāla. A strong garrison was placed in it to overawe the Bikāneris and the turbulent Joya and Wattī subjects, who were always in revolt against the Kārdārs sent to govern them. It was the Kārdār's head-quarters prior to the Agency during the first four years of which, i. e., till 1870, it was a Tahsil headquarters. Hardly any trace of the fortifications remains. In the ruins old copper coins are sometimes found and in 1896, 2,000 cannon balls, each weighing over 4 seers, were unearthed. A relic of the halting place of Nawāb Muḥammad Bahawal Khān II exists in the shape of a garden, which covers an area of 10 *bighas*, and is still kept up.

1791 A. D.

BAHAWALPUR.

Bahawalpur, the capital of the State and head-quarters of the Nizāmat and Tahsil to which it gives its name, lies 8 miles south of the Sutlej in 29° 22' N. and 71° 41' E. In 1162 H. (1748 A. D.) Nawāb Bahawal Khān I raised a wall round the villa of Muḥammad Panāh Khān Ghumrānī and within it built a town which he called Bahawalpur after his own name. For its irrigation he dug a canal which still runs as far as Pabrahāla village. This he called the Khānwāh, but it is also known as the Nāngnī owing to its serpentine course. Elphinstone visited Bahawalpur in A.D. 1808 and wrote of this town thus :—

Elphinstone's visit, 1808 A. D.

"We passed for a mile and a half under the walls of Bahawalpur, which, as well as the roads, were crowded with spectators, who in their turn, afforded no uninteresting spectacle to us. A striking difference was observable between them and the people on the east of the desert. Those we now saw were strong, dark, harsh-featured; had their hair and beards long; wore caps softer than turbans; and spoke a language entirely unintelligible to our Hindostanny attendant.

"The better sort wore the dress and affected the manners of Persia. After crossing a small canal, and passing through some fields we left the woods and at length reached the banks of the Hyphasis. I was much disappointed in the breadth of the river as well as with the appearance of its shores; but it was impossible to look without interest on a stream which had borne the fleet of Alexander. On the next day but one Bahawal Khān arrived, having come forty miles on purpose to show attention to the Mission.

"We rode out often during our halt at Bahawalpur and saw the town and its environs. The town is about 4 miles in circumference, but there are gardens of mango trees within the walls. The houses are of unburnt bricks with traces of mud. The city is of mud and very thin. Bahawalpur remarkable for its loongees, or silken girdles and turbans. The inhabitants

CHAP. IV.

Places of
interest.

of this and all the neighbouring countries on the west and north are principally Jats and Bilochees, who profess the Muhammadan religion. There are more Hindús at Bahawalpur than any of the other provinces the Mission passed through."⁽¹⁾

Masson,
1827 A. D.

The traveller Masson who was here in 1827 A. D. writes thus :—

"Bahawalpur is seated about two miles from the Gárrah. It formerly had walls, the indications of which only exist, and are used as a walk for the inhabitants. The houses are chiefly constructed of kiln-burnt bricks, and are very much mixed with gardens, the whole is arranged in a loose straggling manner, and is on all sides encircled by grove of date and pipal trees. The public buildings are not very remarkable, neither are any of the Khan's palaces attractive residences. There is, indeed, a handsome stone masjid in progress of erection. This town is the seat of many manufactures, some of them costly, and has a large trade."⁽²⁾

Gates and
Mahallas.

The town is now about 3 miles in circumference, and is surrounded by gardens. It is also encircled by a metalled road with an avenue of fine trees, mostly *sharíh* and *shisham*. The town has six gates, the Shikárpurí, Bohar Darwáza, Multání, Bikanerí, Ahmadpurí and Deráwarí. The Bohar and Deráwarí gates are mere entrances, as is also the Morí Darwáza, but the others are of *pakka* masonry. The *bázárs* used to be narrow and tortuous but in the Agency period two main *bázárs* of considerable width were constructed, each crossing the other; one joining the Shikárpurí and Bikanerí and the other the Multání and Ahmadpurí gates. The *bázárs* and almost all the important streets are metalled, and every year improvements are made by the municipality. The following are the chief Mahallas : Khalil Khán, Háshim Ali Khán, Bhákhrián, Mubárákpura, Kajalpur, Miání, Khatikán, Taunkí, Am Khás, Ganj, Gusáinwála, Mallánwála, &c. Of these the Kajalpura and Am Khás are mostly *kachcha*, the rest *pakka*, often double-storied. The Muhammadan Mahallas are mostly built of mud, while those of the Hindús are as a rule of kiln-burnt bricks, a sign of the wealth of the latter community. The best known *bázárs* are, the Greyganj, Chauk, Ahmadpurí, Sádiqganj, Dáman Sháh and Machhi-hatta *bázárs*.

Malúk Sháh
Shrine and
Mosques.

The Malúk Sháh Shrine is resorted to by people every Thursday, and on the I'ds and Ashra days fairs on a small scale are held there. Other places noted for fairs in Bahawalpur are given on pages 199—202. The Juma mosque, close to the Chauk, was built by Nawáb Baháwal Khán II in 1191 H. and is the largest place of worship in the State. His Highness occasionally attends it for the Juma prayers. Another Juma mosque called the Machhi-hatta-wálí is also largely attended. It was founded by Nawáb Muhammad Mubárák Khán in 1884 H., but its founder died before its minarets were finished.

(1) Cabul, Vol. I, pages 23—26.

(2) Masson's Journeys, Vol. I, pages 21—22.

The old palace was the house in the city now occupied by the Chief Minister, part of which is used as an octroi office and grain mart, and the *mahal* in the Nizám Regimental Lines, now used as a military hospital. As these places were inadequate and old, Sir Sádiq Muhammad Khán IV built a new palace, called the Daulat Khána, in 1881—86, at a cost of about two lakhs of rupees. It has a castellated wall round it and a fine garden within the wall. Round it lie the *baggi-khána*, *rath-khána*, and the *toshe-khána* buildings, with the offices and houses of the private staff and servants. Close to it is a *kachahá* tank about 400 feet long by 150 wide, and the handsome Daulat Khána *masít*. The Núr Mahal is a fine building in the Italian style, completed in 1875 by Mr. Heenan, the then State Engineer, at a cost exceeding 12 lakhs. It is the finest building in the State, after Sádiggarh, and was intended as a residence for the late Nawáb Sir Sádiq Muhammad Khán IV, but he gave up the idea of residing there, owing to the proximity of the Malúk Sháh graveyard and it is now only used for *darbárs* or for lodging guests of high rank. The Mahal is situated in a specious garden where open-air *darbárs* are occasionally held. It is decorated with handsome fittings and furniture and was lately repaired at a cost of a lakh of rupees on the occasion of the present Nawáb's installation. A conspicuous feature of the Núr Mahal is the new mosque, about 200 yards from the building, built in 1903 by the present Nawáb, at a cost of Rs. 20,000. It is a *facsimile* of the mosque built by the Nawáb at the Chiefs' College in Lahore while a student there. The date of its construction as inscribed on a marble slab at the entrance is given in the line—" *Báni-i-masjid Baháwal Khán Shah-i-wáld nasab*, " (1320 H.)

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Places of interest.

The Daulat Khána.

The Núr Mahal.

Between the road leading from the Bikanéri Gate to the Daulat Khána and the cantonment are the Darbár office, Political Agent's lodge (in the Grey gardens), Public Works and Canal office with the Iron Works and Ice Machine buildings, the Treasury, Military Inspection-bungalow, Darbár Record office, Chief Judge's Court, Mushír Mál's office, District Judge's Court, Munsiff's Court, State Press and Post office. Between the Multání and Bikanéri gates are the Central Jail, Municipal Hall, Saráe Godhú, Cavalry Lines, and Dák-bungalow (called the *puráni kothí*). The Tahsíl, the Kotwáli of Baháwalpur town, and the Police Station of the Baháwalpur *iláqa*, all lie in the town inside the Multání Gate. Close to the Bohar Gate is a flour mill, opened in 1846. It has a large trade and not only supplies flour to the town but also exports it. The roads in Baháwalpur connecting the town with the Railway Station, Courts and other important places are all metalled. The road to Himáití, now Baháwalpur East Station, was constructed and metalled in 1893 after the Southern Punjab Railway was opened.

Public institutions and buildings.

The cantonment contains buildings for the Nizám Regiment and Imperial Service Camel Corps, close to the Treasury office; and

CHAP. IV. the Orderly Risāla is quartered in the old Imperial Service Lines, close to the Minchin gardens.

Places of
interest

Municipality.

The Bahawalpur Municipality was constituted in October 1874. Its octroi boundaries include the town proper, the Daulat Khāna and cantonment lines, and octroi posts are maintained at the Railway Stations of Bahawalpur East and Bahawalpur West. The municipal income and expenditure will be found in Table 46 of Part B. The committee consists of 24 nominated members, half Hindus and half Muhammadans. The rules enjoin new elections every third year; but they have never been acted on and most of the members are of over 20 years' standing. In certain cases membership has become hereditary. The sewage outfalls of the houses outside the town are at 6 sites outside it, but the interior *mahallas* have no drainage system and rain water collects in ponds, natural or artificial. Water is obtained from wells in the streets and private houses, but in summer people mostly use *seū* or canal water, and consider it a luxury. An analysis of the water in the State wells has been given on page 21. The water is unwholesome and is supposed to cause spleen and scurvy. About 50 *tum-tums* are licensed, each paying Rs. 6 per annum as tax, but the drivers are not licensed. The trade of Bahawalpur town is virtually that of the State as a whole, and this has been described in Sec. F., Ch II. The octroi rates are elsewhere described. Until 4 years ago the octroi dues were levied by municipal servants, supervised by a *sarparast chungī*, but the contract has now been sold and they are realised by the contractor.

Educational
institutions.

The town possesses the Sādiq Egerton College, the Sādiq Anglo Vernacular Middle School and the Church Mission School. The latter was started in 1866 by the Revd. Mr. Yeates of Multān, half its expenses being defrayed by the State. It teaches up to the Middle Standard, and now receives a consolidated grant-in-aid of Rs. 100 per mensem from the State. The town has also a theological school and an orphanage, elsewhere described. There are two *sarāīs* in the town; one the Lāljiwālī outside the Shikārpurī Gate, built by the State in memory of Lālji Parshād, minister in 1879; the other, the *Sarāī* Godhī Māl, built in 1875, outside the Morī Gate. Both afford good accommodation to travellers. Bahawalpur possesses 29 gardens, of which the following, among others, belong to the State; the Daulat Khāna, Nūr Mahal, Grey, Minchin, Lāl Bāgh, and Magazine gardens.

European
cemetery.

About a mile from Bahawalpur, on the road to Ahmadpur, is a European cemetery which among others contains the grave of Colonel Adam Duffin, of the 2nd Bengal Cavalry, who died on the Sutlej in December 1838.

"Empress"
bridge.

The river Sutlej or Ghār is crossed by the iron girder "Empress" bridge, of 16 spans, 1,258 feet long, opened on the

8th of June, 1878, by Colonel Sir Andrew Clarke, R.E., K.C.M.G., O.B., C.I.E., Director-General of Public Works, on behalf of Lord Lytton.

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Places of interest.

"Empress" bridge.

BHÁGLA.

1767 A. D.

In 1181 H. (1767 A.D.) Alí Murád Khán Pirjáni, founder of Turandá Alí Murád Khán, built this *kachcha* fort. It is 100 miles south-west of Baháwalpur, and is now in ruins but the four wells outside the fort called Máhrin-wálí Kháyán are still used by the people who sometimes gather there. Dhods generally live there, and in the rainy season cattle-breeders come from a distance.

BIRINWAR (see ISLANGARH).

BHUTTA WÁHAN.

Bhutta Wáhan, a very ancient place, founded, according to the Malfúzá-i-Shajkh Hákim, at the same period as Mau, is situated on a high mound, 10 miles north of Róbin-yár Khán. It is said to have been founded by the Dahrs but its original name is unknown. It is stated that its name was changed into Bhutta Wáhan (*wáhan* = habitation in Sindhi) when it was wrested by the Bhuttas (a branch of the Bhattis) from the Dahis about 1,000 years ago. At that period the Indus flowed at a distance of hardly a mile from Bhutta Wáhan, and its deserted bed called the Lurhwání is still sufficiently deep to form a lake into which fall the surplus waters of the Khánwáh Canal. The Lurhwání (lit. a stream on which a boat can be launched) is also called the Tirmúhín, (lit. three mouthed), because about 700 years ago two branches of the Indus joined at a point close to Bhutta Wáhan and thus formed three streams. Here the box containing Sassí was launched on the river. Sassí was the daughter, says the Bhutta Wáhan tradition, of a Tháni Brahman, who cast her horoscope at her birth and divined that she would fall in love with a Muhammadan Biloch. In order to save his family from this humiliation he shut her up in a box and launched it on the river on the night of Tuesday, the 1st of Chet. The box was found by Atta, a washerman. The story is well-known in the Punjab, however the local tradition claims Bhutta Wáhan as the birth place of Sassí. The point in the Tirmúhín where Sassí was thrown in is still shown. There are three families of the Tháni Pushkarnas at Bhutta Wáhan, of which one, represented by Mírs Káhn Chand and Wású Rám, is believed to be directly descended from Sassí's parents. Bhutta Wáhan also claims to be the birth-place of Abul Fazl and Faizí, the sons of Mulla Mubárák. A place in the village is said to be so sacred that, if a woman be delivered of a child there, it is sure to attain to world-wide fame, and will either be a statesman (like Abul Fazl) or a scholar (like Faizí) or a lover (like Sassí) or be renowned in some other way. Unfortunately no one can point out the precise spot.

Story of Sassí.

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DERA NAWAB SAHIB.

Places of
interest.

Dera Nawáb Sáhib, or Dera Mubárák, or Dera Mualla (the high), by which names the place is generally known, is 3 miles south-south-east of Ahmadpur, and practically forms part of that town. The rulers of Baháwlpur, from Nawáb Baháwal Khán II to Baháwal Khán IV, had three capitals, Baháwalpur, Ahmadpur and Deráwar, but Ahmadpur was their favourite residence. None of them, however, lived in the town itself, except Nawáb Baháwal Khán II, who during his halts at Ahmadpur lived in the fort built by him in 1782 A. D. The site of their residence was the present Dera. Almost every Nawáb built a new Mahal for himself at Dera Mualla such as the *Rangil Mahal*, the *Núr Mahal*, the *Daulat Khána*, &c. The place has gradually developed into a town, with a small *bázár* and much trade. The finest building in the State is the Sádigharh Palace, built by Nawáb Sir Sádiq Muhammad Khán IV at a cost of Rs. 11,35,000. It was begun in 1882 and completed in 1895. Later improvements cost more than four lakhs.

DERAWAR AND JAJJA.

The following account of Deráwar is taken from the *Tárikh-i-Murád*, which is based on the Shástrí chronicle of one Mauji Rám Bías, whose ancestors were the family *parohits* of the Bháti rulers of Deráwar. Jajja and Deva Sidh were two Bháti Rájás, Dera Sidh being the sister's son of Jajja. In 300 Hijra, Jajja ruled over the modern Tahsils of Kháupur and Ahmadpur East. In 843 A. D. Sambat 900 Jajja founded the town of Jajja, still a village of considerable importance. The Indus is said to have then flowed close to the town, but it now runs 10 miles west of the village. Dera Sidh, also called Deva Ráwal or simply Ráwal, built a fort in the bed of the Bakra in the Cholistán, with the consent of Jajja Bhátia, in Sambat 909, and gave it his own name, but Jajja from jealousy ordered his nephew to discontinue building. Deva Ráwal's mother, Jajja's sister however interceded and wrote to Jajja:

Ráe Jajja sí wainti bhen puchháwe. Kia Bhutta Kia Bhátia ko' usárán de. The sister of Jajja informs him that Bhutta and Bhátia are one and the same; let the fort be built. No sooner was Jajja's permission thus secured than Deva Ráwal hastened to complete the fort and forty battlements or towers were built, twenty *kachohá* and twenty *pakká*. One tower to the left of the main gate was called the *Kakúhá* after an architect of that name. A *pakká* well was dug in the fort, and a tank outside it to collect rain-water. The fort had a gateway, just opposite to which a room was built and these were fortified with an iron gate.

1788 A. D. From Sambat 909 to 1790 the fort remained in the possession of Deva Ráwal and his descendants. On

the 20th of Ziqad, 1146 H. Nawáb Sádiq Muhammad Khán I, dispossessed Ráwal Rái Singh and occupied Deráwar. The descendants of Deva Ráwal, who held the fort till the time of Ráwal Rái Singh, were:—(1) Deva Ráwal, (2) Ludda, (3) Bachhú, (4) Dosáwa, (5) Jaisal Jí, (the founder of Jaisalmer), (6) Kalyán Jí, (7) Chachú Jí, (8) Thej Ráe, (9) Jit Senh, (10) Mál Ráj, (11) Deo Ráj, (12) Kehar Jí, (13) Lakhman Kailun, (14) Bairsí, (15) Cháchú Jí, (16) Deví Dás, (17) Jit Senh, (18) Laun Karan, (19) Mal Dev, (20) Bhaun Singh, (21) Rám Chandar, (22) Dal Saháe, (23) Mádhó Singh, (24) Kishan Singh, (25) Ráwal Rái Singh.

CHAP. IV.

Places of interest.

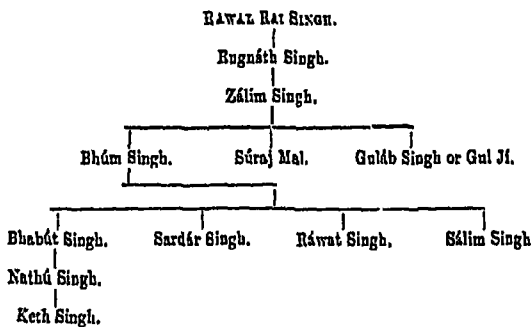
1783 A. D.

Though in Sambat 1804 Ráwal Rái Singh re-took the fort of Deráwar from Nawáb Muhammad Baháwal Khán I, in Sambat 1816 he voluntarily made it over to Nawáb Mubárák Khán on condition that the latter paid him half the income from the tolls (*zakát*). Until Sambat 1842 Ráwal Rái Singh and his son Rugnáth Singh received the stipulated sum; but after the latter's death, his son Zálím Singh was content to receive Rs. 50 per mensem as a gratuity, which he and his son Bhúm Singh continued to enjoy till 1838 A. D. when it lapsed on the latter's death. The descendants of Bhúm Singh, who lived in the foreign territories, never laid claim to the concession, but when a representative of the family appeared in the court of the Nawáb he generally received a *khillat*. The descendants of Ráwal Rái Singh were:—

1747 A. D.

1769 A. D.

1785 A. D.



The descendants of Nathú Singh live at Gharyála, a village in Bíkáner State. He was related to the rulers of Bíkáner and Jaipur, his father's sister being the wife of Sardár Singh, ruler of Bíkáner, and his sister the wife of the Mahárája of Jaipur.

For another interesting version of the history of Deráwar and its rulers see Col. Tod's *Rájasthán—Annals of Jaisalmer*. Tod's version.

DHÚN.

Dhūn was a ruined mound, on which in 1186 H. Aqil Khán, son of Kabír Khán Achrání, built a *kachcha* fort, now in ruins. It is 56 miles south-west of Baháwalpur, and 32 miles of Deráwar. In the rainy season catle-breeders camp there. The water is bitter.

1772 A. D.

CHAP. IV.

DINGARH OR TIRHARA.

Faces of
interest.

1757 A. D.

1170 A. D.

This fort, now called Dingarh, lies in the Cholistan of Sádiqábád Tabsíl and is said to have been built by Bahádúr Khán Halání in 1171 H. at the instance of Lálú, a Hindu of Jaisalmer, on the site of the Tirhára, a place of considerable antiquity and a strategic point on the Jaisalmer border. Another story is that the fort was begun by one Bráhm Khán, son of Muhammad Marúf Kehrání, in 1170 H. and completed by his nephew Khudá Bakhsh Khán (son of Núr Muhammad Khán, son of Muhammad Narúf Khán). On the lintel of the inner gateway is inscribed the Muhammadan *kalima*, underneath which were some Persian lines which cannot be deciphered owing to the wood having been eaten away, but the words "Khudá Bakhsh Khán," are still visible. The fort is now in ruins.

FATEHGARH OR GAURDIANA.

1799 A. D.

In 1214 H. Nawáb Muhammad Baháwal Khán III, built this fort, with a *pakka* exterior, on the site of Gaurjiána or Gaurdiána, 15 miles north-west of Amrúka Railway Station and 150 miles north-east of Baháwalpur, and named it Fatehgarh after his father Fateh Khán. The well inside the fort is now filled up. Outside the fort are two *pakka* wells and a *kachcha* tank, of which the latter is used as a reservoir for rain-water. Before the Agency times it was garrisoned with batteries, and placed in charge of the Arbání Dáúdpotras, whose descendants still live in the village close to the now ruined fort.

GARHÍ IKHTIYAR KHAN.

1753 A. D.

Garhí Ikhtiyár Khán lies about 6 miles west of Khánpur, in $28^{\circ} 40' N.$, and $70^{\circ} 34' 30'' E.$, originally founded by Shádí Khán, an official of Khudá Yár Khán, Kalhora, during the supremacy of the Kalhoras in Sind, it was named Garhí Shádí Khán; but after the death of Núr Muhammad, Kalhora, (Sháh Qulí Khán) the Kalhora power declined, and in 1753 Háji Ikhtiyár Khán Mundhání of Gundí, by a sudden attack on the town, took it from the Kalhora officials, fortified it, and changed its name to Garhí Ikhtiyár Khán. He also excavated the Ikhtiyár Wáh. An account of the conquest of the town by Nawáb Baháwal Khán II has been given in Sec. B of Chap. I. The town is built both of *kachcha* and *pakka* masonry and some houses have thatched roofs. The only *bázár*, traverses the town from east to west. The chief buildings of interest are—

The Juma mosque built by Háji Ikhtiyár Khán in 1174 H., Ghází Khán's mosque, the *Má' Sahib masjid*, Maulaví Muhammad Amin's mosque, the *masjid* of Maulaví Adam, and the Mahal and bungalow of the ex-Khás of Garhí. All these are badly in need of repairs. Garhí Ikhtiyár Khán is famous for its manufacture of guns, and it used to make good cutlery,

swords and knives. Its gunmakers could imitate any gun they saw, even, it is said, machine-made English breech-loaders. They copied the English marks so exactly that they could hardly be distinguished from the original. Col. Minchin, as Political Agent, once gave them a new breech-loader to copy and it is said he could not distinguish the copy from the original. The Arms Act has practically put a stop to the making of arms there. Only licensed gun and sword holders and Police officials get arms mended at Garhí. The pottery of Garhí Ikhtiyár Khán is second to none. Its *sáráhs* and *piálds* bear comparison with those of Ahmadpur. The town is surrounded by large groves of date palms the fruit of which is largely exported, and there are a few orchards outside the town. Fish from the Gágri Dhand is brought in daily to the town, which has the best fish-market in the State. The municipality consists of 8 members with the Tahsildár of Khánpur as President. The income for the last 9 years is shown in Table 46 of Part B. The income and expenditure for 1908-04 were—

CHAP. IV.

Places of interest.

Outlery and pottery.

Income.	Rs.	Expenditure.	Rs.
Octroi	1,003	Municipal staff	98
Other sources	150	Police	286
		Conservancy	274
		Lighting and miscellaneous ...	64
Total ...	1,153	Total ...	522

GAURDIANA — (see FATEHGARH).

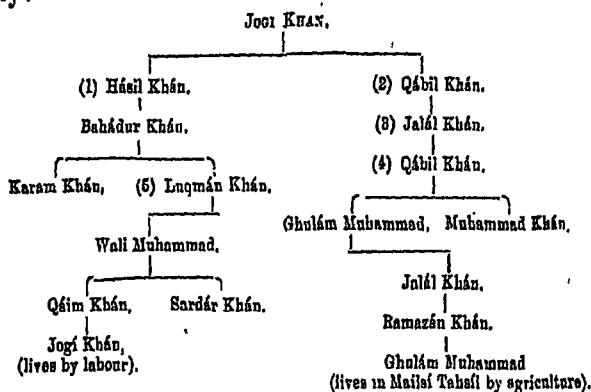
GHAUSPUR.

A Municipal town, in 30° 15' N. and 70° 52' E. It is believed to have been founded by Lál Khán, ancestor of the Ghaleja tribe of Ghauspur, and named after the saint Ghans Bahá-ud-Dín Zakariya of Multán (see page 145). But the Kehrání Dáúd-potrás aver that it was founded by Ikhtiyár Khán (founder of Garhí Ikhtiyár Khán) in about 1750 A. D. and called after his son Ghans Bakhsh Khán. No trace, however, of the Dáúd-potrás is found at Ghauspur while the Ghalejas are numerous and own lands in and about the town. The whole town is built of kiln-burnt bricks and is surrounded by self-planted groves of date trees. The Municipality, established in 1908, has an annual income of Rs. 1,200. The population according to the local Census of 1906 was 2,310.

HÁSILPUR.

Hásilpur lies on the bank of the old bed of the Pakhála (*vide* Section A, Chapter I), about 7 miles south of the Sutlej and a mile to the north of Hásilpur Railway Station (29° 48' N., 72° 38' E.) and was founded by Hásil Khán, son of Jogí Khán,

CHAP. IV. Ghumrání. The following pedigree table elucidates this family's history :—
Places of interest.



Ghumrání
Chiefs.

Of these numbers 1 to 5 succeeded, in the order enumerated, to the chieftainship of Hāsīlpur, Qábil Khán (No. 4) was treated to as almost an equal by the Nawábs of Baháwalpur, and at weddings and funerals in his family the heir-apparent of the Pirjání family represented the Nawáb at Hāsīlpur. The family prospered till Qábil Khán's death, but his successors lost ground, and in the reign of Sádiq Muhammad Khán II dissensions arose among the Hāsīlpur Dáúdpotras, most of whom accepted pensions from, and transferred their shares in the Hāsīlpur domain to the Nawáb, and Sádiq Muhammad Khán sent his slave, Sohráb Khán Cháchohar, to administer them. The Hāsīlpur Dáúdpotras, however, took offence at his appointment and killed him as being a son of a maid-servant. Luqmán Khán, the Hāsīlpur chief, was also killed by Sohráb Khán's servants in the affray. The Nawáb then annexed the whole of the Hāsīlpur territory, but gave $\frac{1}{4}$ th of its income to Luqmán Khán's heirs. This grant was gradually reduced until in the Agency period the last remnant of the *jáwír* was resumed. Usmán Khán Ghumrání, representative of the Hāsīlpur house, receives a *kasúr* of Rs. 96 a year; and its other members live by labour and agriculture. The town is partly *kachcha* and partly of *pakka* masonry.

Buildings of
interest.

A small narrow *bázár* runs from north to south and is crossed at intervals by seven crooked lanes. The houses number nearly 350. The water supply is obtained from wells sunk within and without the town. Rain water runs off into the deep depression called the Pakhála, outside the town. The chief buildings of interest are the mosque of Karam Khán and Hāsīl Khán. The former was built about 140 years ago by Karam Khán, grandson of Hāsīl Khán, Ghumrání, founder of the town. Hāsīl Khán's mosque dates from 1768 A. D., and was more than 6 years in building. Its front is decorated with verses of the Qurán in relief. All round the principal door is the *áyat-ul-kursí* in raised letters, to which the mosque owes its fame. It was half ruined, and its

outer wall had crumbled to dust, when the late Nawáb Sir-Sádiq Muhammad Khán IV granted a sum of money with which its lost beauties were to some extent restored, but much still remains to be done to it. When independent the principality of Hásilpur comprised a large area on either side of the Sutlej with Luddan, Salol and Dára, now in the Mailsi Tahsil of the Multán District. The boundary between the territories of the Lakhweras and Hásilpur Dáúdpotras was the Basti of Dulla Bhadera, which they owned in equal shares. Eastward the limit of its area was Tibba Ráika, and southward Phúlra and Wallhar were both included in it.

CHAP. IV.

Places of
interest.

The places of religious interest at Hásilpur are:—the shrines of Muhammad Panáh Tiwána and of Muhammad Shah, the *dháramsál pipalwáli*, the Bela Thákrán, *dharamsál* Rám Singhwáli, and two *marhi*s. Of these the first two deserve a passing notice. The shrine of Muhammad Panáh lies about a mile west of the town. He was a wandering *fagír* who performed a *chilla* on the site of the shrine, which was built after his death by one of his descendants. It gradually fell into ruin until it was rebuilt a few years ago, at a cost of Rs. 24,000 by Ghulám Muhammad Khán Daulatána, Rais of Luddan. A fine mosque, *sarái* and *majlis khána* are attached to the shrine. It does not, however, count many believers among the local population and most of its votaries come from the Multán District. The shrine of Muhammad Sháh lies about a mile south-east of the town. Muhammad Sháh, locally surnamed Rangila, was a *fagír* who in his wanderings, spent a *dupahr* (noon-tide) there. At first only a mound, on which the saint is said to have stayed, existed, and it is stated that any building erected on the spot at once fell to the ground. But nearly ten years ago one Umed Ali Sháh built the present shrine with the aid of the State. It attracts many believers from the neighbourhood, who offer all kinds of sacrifices and *nazars*. A *samádih* near the shrine of Muhammad Sháh has an interesting history. In the month of Sáwan, Sambat 1920, during the reign of Baháwal Khán IV, Báwa Bhajan Gur Singh, a *fagír*, came to Hásilpur. He was a disciple of Báwa Naráin Gur of Marhi Rudh Náthi Padwin Aughar in Bhatner. Though eighty years of age he was tall and handsome, and was the spiritual guide of Rája Sardár Singh of Bikanér. He performed *chillas* (penances in solitude) for five months at Hásilpur, and then one day in Maghar, Sambat 1920, chanced to visit the shrine of Muhammad Sháh Rangila. He declared that its occupant was possessed of miraculous powers, and on account of his saintly merits desired to make his *samádih* close to it. He accordingly chose a site near a banyan tree, a mile south of Hásilpur, and on Maghar 10, Sambat 1920, ordered his grave to be dug, and getting into it begged that earth should be thrown over him. The by-standers were about to do so when an order was received from the Kárdár, saying that burying a man alive was contrary to the

Shrines and
temples.

CHAP. IV.

Places of
interest.

tenets of Islám. On this the assembly dispersed. Next morning some *faqirs* appeared on the spot and buried the Báwa alive in the presence of the Fazláni Dáúdpoitrás. A fair is held annually about the end of Maghar, on the Sheorátrí, and is attended by all classes, both Hindu and Muhammadan, and *halwa* (flour cooked in sugar and *ghí*) is distributed for the benefit of the *faqir's* soul. The principal institutions of the town are a School, Post Office, *sarás*, Municipal Office, Dák Bungalow, Police Station, and a *daulat khána* or rest-house for the Nawáb.

Municipality.

The Municipal Committee consists of eight nominated members with the Tahsildár of Khairpur as President. The income for the last four years is shown in Table 46 of Part B. In 1903-04 the income and expenditure were—

Income.	Rs.	Expenditure.	Rs.
Octroi	1,125	Police	300
Other sources	162	Conservancy	343
		Lighting, Public Works and Miscellaneous.	121
Total ...	1,287	Total ...	673

Trade.

The town has no particular industry. Its chief exports are indigo, wheat, *tíl*, wool and *ghí*, which are produced in abundance, while rice, *gur*, sugar, piece-goods, oils and pulses form the chief imports. The *methí* of Hásilpur is the best in the State. Its leaves are dried and the *ság* is sent away as presents.

ISLAMGARH.

Islámgarh, the old Bhímwar, was built by Ráwal Bhím Singh in Sambat 1665, as the following inscription on its gate in the Bhábrí character, proves :—"Sambat 1665, *Aswí Wadí 2, Máhārāj Ráwal Sirí Bhím Singh Ji Máhārāj.*" In 1780 H. Ikhtiyár Khán Mundhání, chief of Garhí Ikhtiyár Khán, took the fort by a stratagem. Two officers named Jalál Khán and Shuját Khán were appointed by Ráwal Múlráj (son of Ráwal Akhí Singh) to command the garrison, and they were regarded as too loyal to be mistrusted. They often went, however, to Garhí Ikhtiyár Khán to provide themselves with necessaries and Ikhtiyár Khán conspired with them there and promising them a pair of gold bangles and money, obtained the keys of the fort from them. Having got possession of the fort he changed its name to Islámgarh. But he only gave the traitors gilt bangles so that they gained nothing by their disloyalty. The fort, which is in the Tahsíl of Baháwalpur and is now a Police Station, has never been repaired since 1860. It is 28 miles south-east of Bhágla.

JAJJA—(see DEBAWAR).

JANGARH.

CHAP. IV.

In 1203 H. Jám Khán Marúfání built this fort, 30 miles east of Baháwalpur. Its exterior is *pakka*. It had four towers and a rampart on which roofed houses were built, but now no longer exist. Outside was a *kachcha* rampart, which has disappeared, leaving only a few traces of its mud towers; but its main gateway, which is *pakka*, is still to be seen. No timber was used in the fort, except in the main gateway and one smaller gate. The water is bad. The fort lies between Marot and Mírgarh.

Place of interest.

1788 A.D.

JAND KHAND.

This is a very high mound close to the fort of Deráwar. The only tradition extant about it is that it was a flourishing town in the time of Alexander, who is said to have halted at the Jand Khand ferry and crossed the Hakra on his way to Lower Sindh. That Alexander reached a point so far below as Deráwar is hardly incredible, as according to the traditions recorded by Colonel Tod, Alexander marched as far as Dhandooisir (25 miles south of Bhatner). "An aged native of Dhandooisir," writes Colonel Tod, "replied to my inquiry as to the recollection attached to this place, (*Bung-Mahal*) that it belonged to a Powár prince who ruled once all these regions when Sekundar Roomi attacked them." (1)

JANNPUR.

A town in the Allahábád Taluk, Baháwalpur Nizámat, 29° 1' N. and 70° 50' E. It is supposed to be the Jundrud of early Arab rule in Sindh, but the old town was destroyed by the Indus more than three centuries ago and the present town is nearly 4 miles to the S. E. of the real site of the old Jundrud. It is well known for its shrines and large trade in date fruits and rice. A Municipality was established here in 1903 and has an average yearly income of about Rs. 600.

KANDELA.

This fort was built with a *pakka* exterior on a ruined mound, called the Kandera, in 1178 H. by Fazal Khán, son of Bhakhar Khán Pirjáni, and is 125 miles south-west of Baháwalpur. The fort has a gateway and four towers. In 1220 H. it was demolished by Nawáb Muhammad Baháwal Khán II, and now only a ruined tower remains. The Cholistaní people, especially the Mahrs, bring their cattle here in the rains.

1764 A.D.

1805 A.D.

KHAIRGARH.

In 1189 H. Háji Khán, son of Ikhtiyár Khán, built a *kachcha* fort in the Cholistan and named it Khairgarh. It is 30 miles south-west of Baháwalpur. Near the gate of the fort are two *pakka* vaulted chambers and a *pakka* tank. It is now in ruins.

1775 A.D.

CHAP. IV.]

KHANGARH.

Places of
interest.

1783 A. D.

In 1198 H. Nawáb Muhammad Baháwal Khán II built this fort, 36 miles south-west of Deráwar and directed that the merchandise of Khurásán, etc., going to Hindustán through Maujgarh should in future go *viâ* Khángarh, to ensure the safety of the caravans. The fort is now in ruins.

KHAIRPUR.

1760 A. D.

Khairpur is built on a mound about 6 miles south of the Sulej and one mile north of Tāmewálí Station on the Southern Punjab Railway (29° 35' N. and 72° 16' E.). It is the head-quarters town of the Khairpur Tahsíl and lies in the Minchinábád Nizámat. The town, built of mud and *pakka* bricks, is surrounded on the south and east by ever-encroaching sand-hills. A narrow winding *bázár* runs from north to south and its three sections bear different names, *viz.*, the *Katra Nanpál* to the north, the *Machhi Hatta* in the middle, and the *Pipalwálí bázár* to the south. Unmetalled throughout, it is covered in at intervals by a *sarkána* roof. Almost all the shops are *pakka*, irregularly laid out. Owing to the proximity of the sand-hills, the streets and *bázár* are always covered with a layer of sand. The town is divided into four *mahallas*, *viz.*, Sidgání, Marúf Khání, Janwání, and Kirmání. It was built, near the Tánwenwála mound in 1760, by Marúf Khán, a Dáúd-potra chief, who also built a mosque which he called the *Khair-úl-Masájid*. This mosque, now on its southern edge, originally stood in the centre of the town, which extended southwards to where now is the Tāmewálí Railway Station. The town has been driven to its present site by the ever-advancing waves of sand which pour in from the Rohí or Cholistán. If this process continues the town is doomed to destruction. The water-supply is obtained from wells dug within and without the town. The water is sweet unlike that of the Tāmewálí Station which is brackish. The chief building of interest, the *Khair-úl-Masájid*, is now in ruins and almost buried beneath the sand. The minaret standing 40 feet above the sand dunes commands a view of the whole town. A few gardens lie to the west. Of these the Sarkáí, the Sháh Sáhibwála, and that of Malik Tirath Dás are the best. The climate like that of most dry places, is healthy, but the town is visited almost daily by strong winds and sand-storms. The shrine most frequented by believers is that of Maulavi Khudá Bakhsh Sáhib; but other shrines have sprung up of late. One of these, the shrine of the Yunání Hakíms, has elicited the following satire from a local poet:—*Nizám-ud-dín ajab káre riya kard; Bazar-i-zar pidar rá auliya kard; i. e., "Nizám-ud-dín has done a wonderful act of hypocrisy; he has canonized his father by means of money."*

Municipality.

The Municipality, constituted in 1888, consists of 8 nominated members, with the Tahsildár and Náib Tahsildár as president and vice-president respectively. Its income for the last ten years

is shown in Table 46 of Part B. The income and expenditure for 1903-04 were:—

CHAP. IV.
Places of
interest.

Income.	Rs.	Expenditure.	Rs.
Ootrol	5,281	Police	508
Other Sources	951	Conservancy	714
		Dispensary	1,882
		Public Works	400
		Miscellaneous	183
Total ..	6,182	Total ...	8,487

The principal institutions are : an Anglo-Vernacular Middle School, a Theological School, Post Office, Dispensary, Municipal Office, and *serát*; the Munsif's Court, Tahsil, *thána* and a Dák Bungalow. There is also a small *daulat-khána* for the use of the Nawáb when on tour. The town is especially noted for its *saláris*, *lungis*, calico-printing, *duhars*, *suráhs* and other earthen ware, printed *palang-poshes* (bed-clothes), *kandúras* (table cloths), and *janamázés*, which, with grain, form its chief exports; while cloth, piece-goods, *gur*, sugar, oils and *ghí* are the chief imports. The people of Khairpur are given to intrigue, litigation and anonymous petition writing; hence Khairpur (literally 'virtuous town') is nicknamed Sharrpur (literally 'wicked town').

Institutions.

Trade.

KHAN BELA.

Khán Bela lies in 28° 59' N., and 70° 46' E., about 18 miles north-east of Khánpur, in a wonderfully fertile plain. It was built about 1750 by an Achrání Dáúdputra. Some say it was built by Khán, an Aráin by caste, early in the 16th century when the country about Khán Bela was ruled by the Nahr of Sítpur. The houses are both *pakka* and *kachcha*. The only *bázdár* runs from north to south, and the streets are all unmetalled. The *khángáh* and *masjid* of Maulavi Sultán Mahmúd and the Juma mosque, also known as the Qází-dí-masjid, are the only buildings of interest. Khán Bela is surrounded by many small mango-groves, which stretch along the banks of the Sádiqáb Canal for about three miles. Thousands of date palms also flourish, and people throng there in July and August for the date harvest. The Aráins of Khán Bela, who form the bulk of the population of the *iláqa*, are well-to-do *zamindárs* as well as good gardeners. Many of them are owners of small gardens. Khán Bela has a fifth class municipality constituted in December 1903. For its income and expenditure see Table 46 of Part B.

1750 A, D

KHANPUR.

Khánpur, the head-quarters town of the Khánpur Nizámat and Tahsil, lies close to the Railway Station of that name in 28° 37' N. and 70° 37' E. and 20 miles, as the crow flies, south

Nizámat.

CHAP. IV. of the Indus. The town is intersected by the Hájiwáh Canal which
 Places of runs from north to south. The eastern half forms the original
 interest. town as it stood before the Sind Valley State Railway was constructed (1880) while the western half contains the houses of the Railway employes, European and Native. Nawáb Baháwal Khán II., after conquering Garhí Ikhtiyár Khán in 1806, built a new town and fort 6 miles to the east and named it Khánpur, to diminish the strength of Garhí and overawe the newly conquered *ilāqá*. The water-supply is obtained from wells sunk in the town, but in summer the Hájiwáh Canal is the chief source of supply, and the sea or canal water is considered a luxury. The town has no drainage system, but most of the rain water flows off into the Hájiwáh and the depressions outside the town. The chief buildings are the *Háji Khán-dí-masít*, the Juma mosque. Háji Khán's mosque, of *pakká* masonry with a lofty dome, lies in the centre of the town and was built by Háji Khán, son of Ikhtiyár Khán, chief of Garhí, close to his favourite hunting preserve. It is almost in ruins. The Juma mosque, in the north-eastern corner of the town, was built by Nawáb Baháwal Khán II., when, after conquering Garhí, he induced the people of that place to settle at Khánpur. It is built on a high platform with rows of small rooms in its sides. The District Jail at Khánpur was washed away by floods from the Indus in 1871. The compound was re-built, but before it was completed the erection of the Central Jail at Baháwalpur obviated the necessity for a jail here.

Trade. Khánpur is the chief trade centre for agricultural produce in the State. Its main export is rice. Two mills for husking rice and another for pressing oil from mustard, etc., with a branch for ginning cotton have now been built. The town also has a great reputation for its fine *katoras*,⁽¹⁾ but for the last few years the industry seems to have been on the wane, so that it must probably, in the near future, take second place to Baháwalpur, where the industry is rising in importance.

Public Institution. The principal institutions are the District Judge's Court, Tahsíl, Thána, an Anglo-Vernacular Middle School, Civil Dispensary, Post Office, Municipal Office and a Dák Bungalow. Several gardens skirt the town. Khánpur as an Engine-changing Station is the head-quarters of many European and Eurasian Railway servants, who have a Railway Club, of which the local State officials are also members, with a small library of papers. There is also a European cemetery in the Railway compound.

Municipality. The municipality, constituted in 1874, consists of 8 nominated members, 4 Hindus and 4 Muhammadans with the Tahsildár and Náib Tahsildár as president and vice-president, respectively. The assistant surgeon and the headmaster of the middle school are

(1) Hence it is generally called Khánpur Katoráráy.

ex-officio members. The income for the last 10 years is shown in Table 46 of Part B. The income and expenditure for 1903-04 were:—

CHAP. IV.

Places of
interest.

Income.	Rs.	Expenditure.	Rs.
Octroi	11,692	Staff	180
Other Sources	1,086	Conservancy	830
		Lighting	88
		Dispensary	2,850
		Police	748
		Miscellaneous	48
Total ...	12,778	Total ...	4,244

KOT SABZAL.

Kot Sabzal is a small town, built on a mound about 20 feet high. It lies 6 miles north-west of Walhár Station on the North-Western Railway, in 18° 12' N. and 69° 56' E. The town was built by Sabzal Khán, son of Mundhú Khán Kehrání, in 1756, with a rampart of mud bricks. In 1806 Nawáb Baháwal Khán II conquered Kot Sabzal and annexed it. Samáil Khán, son of Sabzal Khán, sought the assistance of Mir Násir Khán, chief of Haidar-ábád and Mir Sohráb of Khairpur in Sind and they re-conquered Kot Sabzal and its dependencies from the Nawáb and divided the *iláqá* amongst themselves. It remained in their possession till December, 1842, when Sir Charles Napier expelled them from it and the East India Company restored it to Nawáb Baháwal Khán III in 1844 (for further details see chapter I, Sec. B.). The land about Kot Sabzal is subject to frequent floods, when the Indus rises in summer, and communication with the town is then nearly cut off for weeks together. It formed a Tahsil in the Agency period. The town is built of *kachcha* and *pakka* masonry, and has two narrow *bázárs*, running from east to west and from north to south, with 15 narrow streets branching off from them. The *bázár* and streets are unmetalled. The majority of the Hindús are money-lenders who have also monopolised the petty trade; while the Muhammadans are either *Dáúdpostras* or artisans. Water is obtained from wells inside and outside the town. The chief buildings of interest are the Khán-Wálí-Masít and the tombs of Sabzal Khán and his son Samáil Khán. The Khán-Wálí-Masít consists of three vaults, prettily painted. It was built by Sabzal Khán the founder of the town, and repaired about 10 years ago from subscriptions raised locally and added to by the State. The town once had a lofty wall round it but it has gradually disappeared. The principal institutions are a Primary School, a *thána*, Post Office, a small *sardí* and a *Dák* Bungalow. A *jand* tree in the middle of the main *bázár* is still shown as the boundary mark between the Khairpur State and Baháwalpur territory about a century ago. The people of Kot Sabzal and its suburbs speak

1756 A. D.

History.

CHAP. IV. both the Bahawalpurí and Sindhí dialects. The latter dialect is
Places of also called *Seráikhí*.
interest.

KOT SAMÁBA.

Kot Samába was built by Samába Khán Pirjáni, son of Ali Murád Khán, in 1754 A. D. The town had originally a fortified wall which is now in ruins. It is situated about a mile from the Railway Station of the same name; $28^{\circ} 35' N.$ and $70^{\circ} 21' E.$ The village of Kot Samába and some land adjoining it was held in *Jágir* by Punnú Khán Pirjáni, grandson of Samába Khán, but he revolted against Nawáb Muhammad Baháwal Khán IV in 1864, upon which the *Jágir* was confiscated. Kot Samába has a considerable amount of trade, contains a public Vernacular School, a Police Station, and has a branch Post Office. Its population according to the local Census of 1906 (taken under the order of H. H. the Nawáb) was 1,269 souls, mostly Hindús.

LIYARA.

In 1195 H. Sabzal Khán, the founder of Kot Sabzal, built a fort with a *pakka* wall round it on the ruins of Liyára. In 1220 H. a flood from the Indus demolished *Sáhibgarh* and extended to Liyára, which, though on high ground, suffered badly. At present only fragments of the wall remain, and the place is uninhabited. It lies 130 miles south-west of Baháwalpur.

MAROT.

The fort of Marot lies on the southern bank of the Hakra, in $29^{\circ} 10' N.$ and $72^{\circ} 28' E.$ It is built of mud and is of considerable antiquity. On a brick at its entrance is an inscription in Hindí, which runs:—*Sambat 1548 Birkhí Poh Sudí 2, Marot pathá Malik Jám Súmrá kot Pakí khel phirdí*. This shows that it was once in possession of Jám Súmrá, who repaired it in 1491 A. D. Inside the fort is the mosque of Sháh-i-Mardán and on a stone in the wall of the mosque is a Persian inscription which reads:—“*Bind shud in masjid-i-mubárah dar daur-i-Jalál-ud-Dín Muhammad Akbar Bádasháh Ghází, Sultán Ghází, Sháh Mahmád-ul-Mulk, Hákim Muhammad Táhir, Ahl-i-Farmáish Sayyid Nasrulláh 976 H. tamám shud dar máh-i-Zilhijj 976 Hijri tamám shud.*” “This mosque was erected in the reign of Jalál-ud-Dín Muhammad Akbar by Muhammad Táhir, the ruler, at the instance of Sayyid Nasrulláh, in the month of Zilhijj 976 H.” Possibly the founder of Marot was Mahrút, the ruler of Chittor, who fought with Chach, the usurper. It lay on the ancient road from Multán to Delhi *via* Sarsutí (Sirsa) and Hásai and thus was visited by the historian Minháj-ud-Dín in 648 H. (1250 A. D.) It was conquered by Nawáb Mubárah Khán from the Rájá of Jaisalmer in 1749. There is a story that the commandant of Marot, having been dismissed for malpractices, petitioned Nawáb Muhammad Baháwal Khán III to be reinstated in the charge, with the words “Yá

ment of Marot," meaning "Either death or Marot." This attempt at a pun pleased the Nawáb so much that he at once granted his request. CHAP. IV.
Places of
interest.

Masson in his journeys in Afghanistan and the Punjab writes of Marot thus:—

"Murút (Marot) is a town of importance, as regards its trade in grain, but of little as to its aspect. It is surrounded with mud walls of considerable extent, and strengthened by numerous towers. It is the station of a regiment with six guns."⁽¹⁾

MAUJGARH.

This fort was founded in 1157 H. by Wadera Marúf Khán Kehrání, and his sons Ján Muhammad Khán, Azmat Khán, and Hamza Khán; on the ruins of a ruined town called Lodhra. It was only half built when the Wadera died on the 15th of Rabí-ul-Awwal 1171 H. He had, during his life-time, built a tomb about 400 yards to the south of the fort, and in this he was buried. Ján Muhammad continued the building of the fort, distinguishing the new work from the old by inserting two lines of projecting bricks in the walls. It was not quite finished when he died, and his successor Umar Khán completed it, but died immediately afterwards. Marúf Khán II now succeeded to the chieftainship and, on his dying childless, Khudá Bakhsh Khán, son of Núr Muhammad Khán (third son of Marúf Khán Wadera) held it. A door which forms the interior gateway of the main portico, has several iron plates fixed on it on one of which is the following inscription:—*Málik Wadera Ján Muhammad Khán wa Muhammad Marúf Khán Dáúdputra Kehrání. In Darwáza sákht kardá Musamma Srí Rám dhangar dar máh-i-Shawwál, 1212 H.* "Wadera Ján Muhammad Khán and Muhammad Marúf Khán are masters. This door was made by Srí Rám, iron-smith, in the month of Shawwál, 1212 H" 1743 A. D.

1757 A. D.

1769 A. D.

Elphinstone writes thus of Maujgarh:—

"We descried the high walls and towers of Maujgarh, with a conspicuous mosque, which stands over the gateway, and a tomb with a cupola ornamented with painted tiles, resembling, as I was told, the tombs of Imám zádahs in Persia. We arrived a little after dark, and encamped near the fort, which is small and weak. We remained here two days."⁽²⁾

Masson in his journeys in Afghanistan, etc., writes of Maujgarh as follows:—

"Mozgarh (Maujgarh) is not so large a town as Murút (Marot), but its contiguous fortress is a lofty structure, built of kiln-burnt bricks, on the western face the walls have been perforated with cannon balls, which we are told, happened in the siege it endured from the first Baháwal Khán. The apertures have never been repaired, being supposed evidences of the obstinacy of the defence and of the strength of the fortress. They, however, show its weakness, for they enable us to detect the slightness of the walls. East of the fort is a pool of water, shaded by a grove of trees, amongst which is a

(1) Vol. I, page 24

(2) Cabul, Vol. I, page 21.

CHAP. IV. huge *pīpal* an object of veneration to the Hindús of the town. At a slight distance to the north is a Muhammadan tomb, handsomely decorated with lacquered blue and white tiles." (1)

Places of interest.

MAU MUBARAK.

Six miles north of Rahimyar Khán Station lies the ancient fortress called Mau Mubarak, one of the 6 fortresses of Rái Sihási II (28° 35' N. and 70° 24' E). The ruins of 20 bastions and towers can be traced, and one of the former still stands 50 feet high. The ramparts are about 600 yards in circumference and the walls very strongly and thickly built. According to the Táríkh-i-Murád the fort was built by Rái Hans Karor as a residence for his mother, whence the name, Mau. The fort was taken by Sháh Husain Arghún in 1525 (see Chap. I). The place is now a mere village with some 300 houses, built on a commanding height. There is a very old Hindú *Dwára* or *Thákarídwára* at Mau, in which brazen images of Rámchanderjí, Lakshmanjí, Sitájí, Krishnjí or Káhn, and of the *gopís* or female companions of Káhn are kept. For the shrine of Shaikh Hákim see Chap. I., Religion.

1525 A. D.

MINCHINABAD.

Minchinábád lies in 30° 10' N. and 78° 37' E., about a mile north of its Railway Station on the Southern Punjab Railway. It was built in 1867-70 and was named after Colonel Minchin, Political Agent. It is the head-quarters town of the Nizámat and Tahsil to which it gives its name.

It is built in European style, with two main *bázárs* intersecting each other at right angles, and with straight lanes parallel to one another. The houses are both *pakka* and *kachcha*. Only one *bázár* is metalled. The principal gates are:—the Btkánerí to the south; Baháwalpurí to the west; Lahorí to the north; and Delhi to the east. The chief building is the Daulat Khána or lodge for the Nawáb's accommodation. The town possesses two gardens, the Sarkárá and that of Seth Murlídhár. It contains a large saltpetre factory, and is the head-quarters of a Názim, and has also the following Courts and Institutions: *viz.*, District Judge's Court, Tahsil, Police Station, Munsif's Court, Civil Dispensary, Anglo-Vernacular Middle School, Post Office, and Settlement Office. The Daulat Khána, the rest-house for the Nawáb when on tour, is a spacious building constructed in 1882-83 at a cost of over Rs. 35,000. Minchinábád is a large grain market and exports grain in hundreds of thousands of maunds annually. The Municipality consists of 12 nominated members, 6 Hindús and 6 Muhammadans, with the Tahsildár and Naib Tahsildár as President and Vice-President, respectively. A Hospital Assistant supervises the conservancy arrangements. The income for the last 9 years is

given in Table 46 of Part B. The income and expenditure for 1903-04 were:—

CHAP. IV.
Places of
interest.

Income.	Rs.	Expenditure.	Rs.
Octroi	5,655	Staff	120
Other sources	481	Police	490
		Constabulary	721
		Dispensary	1,073
		Lighting and miscellaneous	97
		Municipal works	438
Total ...	6,136	Total ...	2,948

MIRGARH.

In 1214 H. Núr Mubammad Khán, son of Jám Khán, founded this fort and completed it in 1218 H. (1802 A. D.). The exterior is *pakka*. It has seven towers and a main gateway, with a *pakka* rampart. The gateway has two doors, the outer protected by sheet-iron, iron-plate and huge spikes, while the inner door is of wood. The gateway is in fair preservation, but the houses inside the fort have fallen down. On the door of a ruined house the following verses were deciphered in 1874:—

1780 A. D.

Nigāhe baro huf-i-yazdānī ast, Digar Sāya-i-Shāh-i-Jilānī ast ; Qila' Mīrgarh ro binde girift, Ki har kas bad'idan sande girift ; Shawad Gāus-i-azam nigāhbān-i-ū, Bad'undesh khwār-o-pareshān-i-ū. "On this (building) God looks with mercy; it is also under the shelter of the Jilānī. The fort of Mīrgarh has therefore been built, and is praised by all who see it. May the great Pīr be its protector, and its enemies always in disgrace and sorrow." This shows that its founder was a disciple of the Gilānī Makhdūms of Uch. In the fort was a *pakka* well of sweet water, now filled up. Outside it nine wells have been sunk by the people, of which only six contain sweet water.

MUBARAKPUR.

In 1174 H. Nawāb Mubārak Khán built, in the vicinity of Shahr Farid a fort, which he named Mubārakpur. Its walls are of mud. At the main entrance, towards the north, is a bungalow and other *kachcha* buildings. The fort was built to overawe the Lakhwērās, and other Joya clans in the Ubha. Nawāb Bahāwal Khán II placed in it a large gun which continued to be seen on the southern tower till 1880, and was hence removed to the cantonment lines in Bahāwalpur. On it the following words are engraved. *Sarkār-i-Rukn-ud-Daula Nurat-i-Jang Saif-ud-Daula Muhammad Bahāwal Khán Bahādur Abbāsī* 1217, Hijri. The fort is now quite deserted, but is in fair preservation.

1757 A. D.

CHAP. IV.

MUCHKI.

Places of
interest.

1777 A.D.

Muchki was built on the ruins of an old mound in 1191 H. by Lál Khán, son of Ikhtiyár Khán Kehrání. The buildings inside the fort were of mud bricks and are now in ruins, and only the outer walls exist. It lies Seventy-eight miles south-west of Baháwalpur.

MUNDE SHAHÍD.

Munde Shahíd is a ruined fort of great antiquity near Ahmadpur East and contains a *naugaja* tomb⁽¹⁾. According to General Cunningham these *naugaja* tombs are remains of recumbent statues of Buddha after his attainment of Nirwána, and as Buddha was believed to have died with his face to the east all the *Nirwána* statues are placed from north to south; and since Muhammadan tombs are placed in the same direction, the early Muhammadans used them as ready made graves for their leaders who fell in battle. "Munde Shahíd is," says Colonel Minchin "the resting place of one of the Arab leaders". There are several *naugaja* tombs scattered along the edge of the sandhills which may be regarded as one of the proofs that Buddhism was the prevailing religion in Upper Sindh at the time of the Arab conquest.

MURÍDWALA.

1777 A.D.

The Murídwála fort was founded by Hájí Khán, son of Ikhtiyár Khán in 1191 H. It is eighty miles south-west of Baháwalpur, but was destroyed by an inundation, in 1805, and is now only a ruined mound.

NAUSHAHRA (see RAHIMYAR KHAN).

PATTAN MUNARA.

Pattan Munára, or Pattan, also known as Fattan, or Pattanpur, lies five miles east of Rahímýar Khán Railway Station, on the eastern bank of the old bed of the Indus, locally known as the Sej (in 28° 15' N. and 70° 22' E.) and is one of the most extensive ruins in the State. The only piece of ancient architecture in the midst of these ruins is a tower which stood in the centre of four similar but smaller towers all forming a Buddhist monastery. The four towers which were joined to the central tower at its upper storey existed in a dilapidated condition as late as the beginning of the 18th century, when they were pulled down by Fazl Alí Khán Halání and their bricks and stones utilized in making the new fortifications at Dingarh, Sáhíbgarh and Bhágla. At present only one storey of the tower is standing; but tradition asserts that it

(1) The best known *naugaja* tombs in the State are those of Wer Shahíd, at Marot and Ahmad Sher, at Mailkhi, both in Khairpur Tahsil, and that of Adam Sihába in Noushabra Tahsil.

CHAP. IV.

Places of
interest

Tárikh-i-Murád. When Hamír Súmra flourished at Pattan, the country was split up into petty principalities quite independent of and often at war with one another; and the chief of Phul Wadda, (now 'ausshahia or Rahimyár Khán) was one Lákha, son of Phul who was famous for his generosity to the bards. Lákha gave some horses as a gift to a Cháran called Swámí. These were stolen at Pattan, where the bard halted on his way home, by some Súmra youths. The Cháran knowing that the theft was committed with the connivance of Hamír and his Wazír, composed a quatrain which spread far and wide in the country. The lines were:—*Dharí 'hú-á háe jainh Cháran sankhya, Pattan patij' thio Sej Watáyo sáh, Hamíra púd rájna kunda 'úmra.* "Cursed be Dhurá Ráe who robbed a Cháran, may Pattan fall down and the Sej change its course. May Hamíra Súmra not be spared to reign to a full old age." The dishonour to which this verse subjected the Súmras was so unbearable that they left Pattan for the Bilochistán hills and are now called the Gurchánis. Pattan was also called Pattanpur as is shown by a few *sunads* of the time of Akbar in the possession of people in its neighbourhood; but in the Ain-i-Akbari Pattan is nowhere mentioned as a place except in the Sarkár of Siwistán, which may or may not be this same Pattan. There is a tradition that Mahmúd of Ghazní passed by Pattan on his way to Somnáth, that he proceeded thence to the south-west by a branch of the Hakra, which was flowing in those days, and that his cavalry was so numerous that while the horses in the van could get grass to eat those in the rear had to subsist on the dung of those in front.

The Hindú Rájas and chiefs of Sindh, Bikanér and Jaisalmer used to visit the tower as late as the beginning of the 18th century and annually celebrated a *mela*, called the *Shivrátri*, in the month of Mángsh. In those days the Sej received the overflow of the Indus and Pattan was an attractive place. There was a subterranean building with seven rooms (all, including the floor and roof, of stone) in the centre of which were two reservoirs, one of which was filled with milk and the other with water during this festival, and one Bárá Rattá or Háji Rattá used to administer the sacred milk and water to the pilgrims. In the time of Nawáb Muhammad Baháwal Khán III (about 1840) a Jogí of the Ogur caste was in charge of this sacred building; he is said to have got himself buried in a heap of salt close to the subterranean chamber and thus ended his life. The disciple of the Jogí abjured old practices and placed a *ling* in the *marhi* (for so it was called). To this repaired barren Hindú women desirous of bearing children. The *ling* worship became so popular that Muslim women began also to visit the *marhi*. This excited the wrath of the orthodox Muslims who demolished the building and on its ruins built a mosque which is still standing. There is a proverb about Patan

which runs thus:—*Jainh sānge Pattan girq thid, Uho wich bi nān hāi*: i.e., the woman who was the cause of the destruction of Pattan was not in it (when it was destroyed). No adequate explanation is adduced as to the origin of the proverb. "On removing the plaster from the walls inside the building", says Colonel Minchin, "I found some inscriptions in Sindhi character which proved to be an account of votive offerings to the temple made between the years A.D. 1559 and 1569. One of them was as follows:—*Andj warkī lanī alhī āmānī hamāri dīwe san rupye pichhe adh anna bhejūngā*, i.e., I have promised to send half an anna in the rupee on whatever profit I may make."

CHAP. IV.

Places of interest.

1559 A. D.

PHULRA.

Phúlra is an ancient fort and is said to have existed long before the domination of the Víkas, the founders of Bikaner. In 1166 H. it was almost in ruins, but was repaired and strengthened by Karam Khān Arbānī (son of Qāim Khān, the founder of Qāmpur). The exterior of the walls both within and without is made of *pakka* bricks, and the inner part is filled with mud. Near the western wall, inside the fort, is a *pakka* well, 118' deep and 4' in circumference, the water of which is sweet, a rare thing in the Cholistān. At each corner of the fort is a tower, with an inner chamber. The north-western tower is of burnt brick. In the south-eastern part of the fort is a three-storeyed house, whose upper storey forms a small bungalow. On the front of the bungalow are inscribed the words:—*Mālik-i mahall Muhammad Akram Khān Dāūd-potra dar shahr-i-Ramazān 1166 Hijrī*, "Muhammad Akram Khan Dāūd-potra master of the palace, in the month of Ramazān 1166 H." There are three wells outside the fort, well built of stucco and containing sweet water. Regarding Marot, Phúlra and Maujgarh "Masson says":—

1752 A. D.

Dāūd-potra

"The portion of desert stretching eastward of Bahawalpur to Bikaner is of course but little productive, yet, as in many parts of it the surface has more soil than sand, there are amongst other inhabited localities, the bazar towns of Phulra, Marot, and Mozgarh which drive a considerable trade in grain with the neighbouring states." "Pularah (Phulra) on the frontier of Bikaner, has a good bazar, but is not perhaps very commercial. The fortress adjacent has been a superior building, for these parts, but is now sadly in decay. There was once a good trench; the walls are very high, and the battlements are tastefully decorated. The Killedar's house soars above the ramparts, and the whole has an antique and picturesque appearance, particularly from the northern side, where the walls are washed by a large expanse of water, in which is a small island studded with trees. There are three guns at Pularah."¹

Colonel Tod says, "Phulra and Marot have still some importance, the first is very ancient, and enumerated amongst the '*Nokoti Marooka*' in the earliest periods of Pramara (vulg. *Powār*) dominion. I have no doubt that inscriptions in the ornamental *nail-headed* character belonging to the

(1) Volume I, page 28.

CHAP. IV.

Places of
interest.

Jains will be found here, having obtained one from *Lodrava*⁽¹⁾ in the desert, which has been a ruin for nine centuries. Phulra was the residence of Lākha Phoolni, a name well-known to those versed in the old traditions of the desert. He was contemporary with Sid Rās of Anbulwara, and Udyadit of Dhar.⁽²⁾

PIR KHÁLIS.

The village of Pír Khális is very ancient, and is interesting as being the place where Tímúr Sháh (Tamerlane) halted after crossing the Sutlej in A.D. 1398, on his way to Bhatner, and marks the spot where the Sutlej was flowing at that date. For the Pír Khális shrine see Chapter I, Section C.

1398 A. D.

QAIMPUR.

Qáimpur lies 10 miles from Khairpur, on the high road to Hásilpur and Shahr Faríd, in 29°41' N. and 72°28' E. Founded in 1747 by Qáim Khán Arbání, and first called Qáim-Ráis-dí-Goth, it has lost its former importance and the number of houses has greatly diminished in the last 40 years. Qáim Khán built a fine Juma mosque, which still stands, and a fort, once of great strength but now deserted and in ruins. No lineal descendant from Qáim Khán is now living at Qáimpur, and his collateral descendants who are few in number and in straitened circumstances, live by agriculture. During the time of Nawáb Baháwal Khán III, many capitalists lived at Qáimpur, but none are now to be found there. The municipality was constituted in 1902 and its income and expenditure is shown in Table 46 of Part B. The number of the members is eight with the Tahsildár of Khairpur as president.

1747 A. D.

RAHIMYAR KHAN (OR NAUSHAHRA).

Naushahra lies on a mound, about 400 yards south of the Rahīmīyār Khán station on the North-Western Railway (70°22' E. and 28°15' N.). Naushahra (lit. new town) was built in 1751 by Fazal Ali Khán Halání on the ruins of the ancient Phul Wadda, the capital of Phul and his son Lākha during the Súmra supremacy in Sind. In 1881 the Railway authorities desired to alter the name of the Station as Nanshahra was also the name of a Station in the Pesháwar District, and so Nawáb Sir Sádiq Muhammad Khán named it Rahīmīyār Khán after his first son (who died in 1883).³ Thenceforward the Railway Station and Post-office were designated Rahīmīyār Khán, but this is merely the official name of the town, and it is always called Naushahra by the people. Of late the head quarters of the Khánpur Nizámat have also been removed to Naushahra. The houses are both *kachcha* and *pakka*. The main *bázár* traverses the town from east to west, and is intersected at right angles by another from north to south. A third, called the *naván* (new *bázár*), runs parallel to the first and presents a fine vista but is not much frequented. The streets are all unmetalled.

1751 A. D.

(1) Now Manjgarh.

(2) Rajasthan, Volume II, page 72.

The water of the town wells is brackish and hence the water-supply is obtained from wells outside the town. There is no drainage system, but the position of the town renders one unnecessary. The municipal committee consists of eight nominated members, four Hindûs and four Muhammadans, with the Tahsildâr and Nâib Tahsildâr as president and vice-president, respectively. The head-master and the hospital assistant are *ex-officio* members. The income for the last nine years is shown in Table 46 of Part B. The income and expenditure in 1903-04 were :—

CHAP. IV
Places of
interest.

Income.	Rs.	Expenditure.	Rs.
Octroi	2,885	Municipal staff	916
Other Sources	1,015	Police	415
		Conservancy	464
		Lighting	47
		Dispensary	313
		Public Works	62
		Miscellaneous	44
Total ...	3,910	Total ...	2,781

The principal institutions are an Anglo-Vernacular Middle School, Dispensary, Munsiff's Court, Tahsil, *thâna*, Post Office, a *sarâi*, and a Dâk Bungalow.

RAI-KA-TIBBA.

The late Colonel Minchin left on record the following account of Râi-kâ-Tibba :—

"Near the town of Qâimpur I discovered the remains of an old ruined town, known as the Râi-kâ-Tibba; on the top of the mound there is a large irregular shaped enclosure, surrounded with double walls, with huge masses of burnt clay to fill up the space between the walls, evidently at one time a place of immense strength. The interior is filled with calcined bones, both of animals and human beings, adults and children, which were identified by the bones left *in situ*, which, however, crumbled to pieces when separated from the mass. An excavation made through the centre of the enclosure, 30' x 20' feet, shewed that the mass of calcined bones was nine feet thick with a layer of charcoal below extending the whole breadth of the excavation for at least two feet in depth. The size of this pit, for so it must be regarded, shews an area of 5,400 cubic feet of calcined bones and charcoal in the portion excavated alone (a large area on both sides being equally filled with calcined bones) and precludes the idea of the enclosure being an ordinary place of cremation, and leaves little doubt that it was used for sacrificial purposes. The immense strength of the walls was evidently necessary to guard it from attack from without and at the same time prevent the possibility of the victims escaping from within. The place is so ancient that there is no tradition regarding its former occupants. It lies on the border of the desert on one side, and a deep depression in front shows that the Sutlej must have at one time flowed below it. To these circumstances its preservation is due. For many years I have sought a clue to its former possessors but without success but a perusal of General Cunningham and Professor Dawson's note on the Meds (page 530, Appendix, Sir H. Elliott's History of India, Volume I), has enabled me to identify it with this ancient race."

CHAP. IV. Colonel Minchin then gives reasons for assuming that the
Places of remains were those of sacrificial victims, at too great length however
interest. to be quoted here.

RUNKPUR.

This fort is in the Baháwalpur Nizámat and was built by
1776 A. D. Muhammad Maríf Khán Kehrání in 1190 H. It is made of clay,
1783 A. D. which when burnt produces an inferior sort of lime. In 1198 H. the
Afghán caravans complained to Nawáb Muhammad Baháwal Khán
of being plundered by the officers of Umr Khán Marífání, the
officer at the fort. The Nawáb despatched Khudá Bakhsh Khán,
son of Núr Mubammad Khán, who had deserted Umr Khán and
sought refuge at Baháwalpur, with a body of soldiers to seize
Runkpur, which he succeeded in doing; and the fort thereafter
remained part of the Pirjání territory. It has four towers. The
walls are in ruins, as are the mosque, stables, and houses, etc. In-
side it was a *pakka* well, now filled up.

SAHIBGARH.

This fort was built by Fazl Ali Khán Halání, the founder of Nau-
snahra (Rahímýar Khán) in 1191 H. The exterior of the four walls
1777 A. D. and other buildings, inside the fort is *pakka*, and the interior
kachcha. It was destroyed by Nawáb Muhammad Baháwal
1805 A. D. Khán, II, (son-in-law of Fazal Ali Khán), in 1220 H. and the walls
are in a dilapidated condition. Inside the fort is a dwelling-house of
Kaure Khán, son of Khudá Yár Khán, now falling into ruins.
Outside the fort, there is a depression which serves as a tank for the
storage of rain-water, and in the rainy season many cattle breeders
resort to it. It is 78 miles south-west of Baháwalpur.

SARDARGARH.

Nawáb Mubárák Khán took the *iláqa* of Wallbar on lease from
the Rájá of Bíkáner, in 1177, H. He soon began to construct a
1768 A. D. fort on the ruins of Wallbar fort, but Rájá Gaj Singh of Bíkáner,
alarmed at the proposed fortifications, sent a force under Díwán Múl
Chand Bhabha to recover the *iláqa* from the Nawáb. The latter
sent Khair Muhammad Khán and Mehrú Khán Pirjánís and Karam
Khán Arbání with a large force to resist the Bíkánerís. After a
sanguinary fight the Bíkánerís were repulsed and the fortress was
subsequently completed. It was named Sardárgarh, and the *iláqa* was
annexed to the Baháwalpur State. One well was sunk within the
fortress and another outside it; but the waters of both are brackish.
The boundary pillars of the Bíkáner State are only 2½ miles from this
place. In 1866, when the Agent was appointed, the fortress contained
3 guns, in one of which was engraved the words:—‘Máharája, Dhiráj
1740 A. D. Máharája Sirí Zoráwar Singh Jio, Sambat 1797,’ which shows that
that gun once belonged to the Bíkáner State. The fortress is now
deserted and the guns were brought to the capital many years ago.

SARWAHI.

CHAP. I

Sarwahi or Secra lies six miles north-east of Kot Sabzal. It was one of the six forts repaired by Rāc Sihāf in the sixth century A. D. It was destroyed by Shāh Husain Arghūn in 1525 A. D., and is now only a ruined mound. It was identified by General Cunningham with Sōdrne or Sogdi of the Greek Geographers (see pp. 253-56, Ancient Geography of India, Vol. I). Mendra, the lover of Mūmil, who is said to have been a contemporary of Hamir Sāmra of Pattan, was the chief of Secra, which shows that the place was inhabited and formed the capital of a petty principality in those days. The mound has never been excavated for archaeological purposes, but "curious burnt clay balls, about the size of a man's head, have been found among the ruins, which are supposed to have been used as missiles."⁽¹⁾

Places of
interest.

1525 A. D.

For the Sarwahi shrines, see Chapter I Section C.

SHAHR-FARID.

Shahr-Farid lies on a mound about five miles south of the Sutlej and four miles north of the Chishtian Railway Station. The town is traversed by a single unpaved *bāzār* running from south to north. The streets are narrow, crooked and also unpaved. The water-supply is obtained from wells dug within and without the town. The principal buildings of interest are the Rangl Mahal, Masjid Māf Sāhib, and Masjid Khānān. The Rangl Mahal was built by Farid Khān II. In the time of Lal Khān, one of his successors, the Mahal caught fire and was badly damaged by the explosion of the gun-powder stored in one of the rooms. The Masjid-i-Khānān was begun by Salem Khān, father of Farid Khān I; but while under construction he was summoned to Delhi and in his absence the building was completed by Farid Khān II. The Māf Sāhibwālī Masjid was built by a childless lady of the Lakhwera family. It is said to have been a seat of learning and stood originally in the centre of the town, but it now lies in its unfrequented eastern corner. In 1893 the late Nawāb had it repaired at a cost of Rs. 3,200 and it is now in fair order. Shahr Farid also contains the shrine of Shaikh Badr-ud-dīn Chishtī, a descendant of Bāwā Farid. This attracts many votaries, and is in charge of two ladies of the Chishtī family, which has no male heirs. Shahr Farid derives its name from Farid Khān, son of Salem Khān Lakhwera, and its history has been given under "Tribes and Leading Families" in Chapter I. Founded about the time of Aurangzeb it was first called Salemgarh, after Salem, a descendant of Lakhko, but when the Lakhwers revolted against the governor of Multān, it was demolished, though its site was again chosen, as that of the new Shahr Farid of Farid II. The town contains a Police Station, Post Office and School and has a good Dāk Bungalow. It is specially noted for its *lungis*, *salāris*, *kher* and *dohars*, made by the Bhākhāris. These are exported to Bikaner State and Multān, Montgomery and Ferozepur Districts.

(1) Ross' Land of the Five Rivers and Sind, p. 77.

CHAP. IV.

SUI VIHAR.

Places of
interest.

A. D. 89.

Suí Vihár lies sixteen miles south-west of Bahawalpur. There is a tower there the present height of which is about forty-five feet, twenty feet above the surface of the earth and the rest buried in a mound, but it is said that several years ago its upper portion, about eight feet in height fell down from the effects of an earthquake. The ruin represents the remains of a compartment about eight feet square. The tower is a strong one and is built of large bricks 5×2 feet each. The compartment had a floor made of the same bricks as are used in the building. In the centre of the tower there was a narrow masonry shaft leading to a small recess in which were found a copper plate, a few coins and fragments of oxidized iron. The copper plate bore the following inscription in Bactrian Pálí characters:—*Mahārāja Rājāo Hāji Dalo Tapodā Kanishkā samui, ser akādasi sim 11 di sassā, masossā diwāsi nāwisti 28, antor osi bichhā Naga Dattasā sekhā, bhātsā achi yādmā tajā sashā acharyā, bhād pā zashsattā yānan aro phālā abād hhini, dhārā tajhammo opāskā bālā nandi wahja, hano bālā jāyā matā jā amām yati, par bhānpātā, deto piri waram dā dā darām sūdsātanan, hirā sekhi dēlāt;* meaning:—"On the 28th day of the month of Sasios in the 11th year of the Great King, the supreme King of Kings, the son of gods, Kánishká; on the said day to the mendicant Naga Datta, learned in the *Santhya* philosophy, the disciple of Acharya Damatrata the disciple of the disciple of the Acharya Bhawa putting up his staff (or pillar); here the owner of the Damaña Vihārā, a female lay devotee Bāla Nandī who is much given to penances, and Bālājaya her mother, give a shrine for the staff and the customary accessories. May it be for the health and wealth of all beings." (See Proceedings, Asiatic Society of Bengal, No. VIII, August 1881).

TĀJGARH.

Tājgarh is situated about four miles to the north-west of Rahm-yār Khān Railway Station on a high mound. Its name was Hurār in the 10th century A. D. when it was built by Rānī Hūrān, daughter of a Jaisalmer chief. Hūrān was converted to Islām by a saint called Sayyid Ahmad Billaūrī. It remained a fortified place for a long time under the Sunma and Sāmra kings of Sindh and the Bhātia chiefs of Jaisalmer, but towards the close of the 18th century it was a desolate mound and on this site Fazal Alī Khān Halānī (see page 122) founded a new town and called it Tājgarh after his brother Tāj Muhammad Khān (about 1780 A.D.). Although founded by the Dāūdpotras the place does not now contain a single house of members of that tribe. The residents are mostly Kīrārs and number 526 (Local Census for 1906). The place is only noted for its antiquity.

TIBBA JAJJAL.

Close to Jajjal Sārhh village, which is about eight miles south of Hāsil Sārhh is a large mound called "Tibba Jajjal." It is believed

that it was once a flourishing town and that below it ran the Sutlej, which now flows more than ten miles to the north. Tradition avers that the town was built by Rājā Jajja Bhutta entirely of *pakkā* masonry, a fact borne out by the large bricks found on digging below the surface of the mound. Here Rājā Jajja had his hunting preserves; which he visited every year during the rainy season. Whenever rain falls the people of the neighbourhood unearth old copper and silver coins.

CHAP. IV.

Places of interest.

TIRHARA. (see DINGARR)

UCH.

The following etymologies of the name are given:—(a) Once Rājā Hodī ruled the country round Uch and built a town called Hod, which in course of time became Hoj, Hoch, and Uch.⁽¹⁾ This name takes us back to a very remote period. General Cunningham believes Rājā Hodī to have been an Indo-Scythian, who commanded the Saka tribes at the battle of Kahrōr, when the Indo-Scythians were defeated by the Bhāttis under Salivāhana, and the conquerors to commemorate the event established the Saka era. According to the same authority Rājā Hodī established himself at Siālkot after the Bhāttis had left that locality. The old city at Uch must therefore have been deserted about A. D. 77. (b) Hodī had a governor named Chuch who dug earth from a tank called Rārīn Talā to the south of Uch to make a mound on which he founded a city which he named Chuch and which afterwards came to be known as Uch.⁽²⁾ (c) According to Māsa Pāk Shāhid, whose shrine is situated at Multān, and who was descended from Sayyid Muhammad Bandagī Ghaus, the founder of Uch Gilānī, Uchī was founded in 980 A. D. by Sayyid Saifi-ud-Dīn Haqqānī, Gāzrūnī, on the site of an old mound (Ucha or high) and which is still called Rājā Hodī's mound.⁽³⁾ (d) The ancient name of Uch was Dergarh. In 1244 A. D. Sher Shāh Sayyid Jalāl-ud-Dīn, Kechī Bukhārī, reached Uch, when its ruler Deo Singh fled to Mārwar and Sundarpurī his daughter accepted Islām. The Sayyid appointed Sundarpurī ruler of the city in place of her father; and at the Sayyid's behest she founded a fort which on account of its height was called Ucha or Uch (high).⁽⁴⁾ (e) Possibly Sher Shāh Sayyid Jalāl-ud-Dīn imported this name from Turkistan where Ūch Kargan and Uch Ūchak were, and still are, two important towns.⁽⁵⁾

Etymology.

In the Minhāj-ul-Masālik, the Persian version of which is known as the Chach Nāma, and which according to Sir Henry Elliot was compiled before 186 Hijra,⁽⁶⁾ Uch is mentioned as Askandra,

(1) Chronicles of the Bukhārī Makhādama.

(2) Chronicles of the Gilānī Makhādama.

(3) Malfūzāt, Māsa Pāk Shāhid.

(4) Jāwāhir Jalālī.

(5) Schuyler's Turkistan, Vol. I, I pages 810, 839, 840, 847, 851.

(6) Elliot's History of India, I, 186

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Places of
interest.Identified
with Alexan-
dria

Askalanda and Askanda, which tends to show that in the beginning of the 2nd century of the Hijra the name of the city was not Uch but Askandra (or Alexandria). The *Tuhfat-ul-Kirám*⁽¹⁾ gives it as Ashkand and Ashandah; Mirza Kálich Beg in his English translation of the *Chachnáma*⁽²⁾ reads it as Iskandah; and the *Iárikh-i-Masúmi*⁽³⁾ as Iskandar (which is exactly the Arabic and Persian form of Alexander); and McCrindle, Cunningham, and other authorities state that at the junction of the river Sindh with the Chenáb, Alexander the Great laid the foundation of Alexandria in the realm of the Sogdí (Sohdas) and that it is not improbable that Uch is the place to which we should look for the site of Alexandria.⁽⁴⁾ Askalanda and Askanda are corruptions of Askandria. In the *Jámi-ut-Tawárikh* the historian Rashíd-ud-Dín calls it Askalanda Ussah. This author flourished in the 7th century Hijra; and hence it is certain that the city was known as Ussah (or Uch) in those days, and that the author added Askalanda to Ussa as a distinctive name, which is an additional proof of the identity of Uch with Askandria. Rashíd-ud-Dín also mentions the city as one of the four principalities of Sindh under Ayand the son of Kafand, who reigned after Alexander.⁽⁵⁾

Uch as Bas-
mad.

In the *Masálik-wal-Mamálik* (also known as the *Ashkál-ul-bilád*), written by Ibn Haukal in 589 Hijra, Uch is called Basmad. This tends to show that the name of the city at that time was neither Askandria nor Uch, and that the etymology (c) is erroneous, for if in the 4th century of the Hijra the city had been named Uch by Sayyid Saffi-ud-Dín Gázrání it is improbable that Ibn Haukal should have called it by quite a different name in the 6th century. Ibn Haukal thus describes it⁽⁶⁾:—

"Basmad is a small city situated like Multán and Chandráwar on the east of the river Mihrán. The river is at a distance of a *parasang* from each of these places. The inhabitants use well water for drinking. Basmad has a fort."

Uch as San-
dar.

In the 6th century of the Hijra (11th century A. D.) Abú Abdulláh Muhammad-al-Idrisí wrote the *Nuzhat-ul-Masálik*, in which he gives the following account of Uch, which he calls Sandur:—"Sandur is situated three days' journey south of Multán. It is famous for its trade, wealth, sumptuous apparel, and the abundance which prevails on the tables of the inhabitants. It is considered to form part of India, and is situated on the banks of a river which falls into the Mihrán above Samand."⁽⁷⁾ Sandur appears to be an abbreviated form of Askandar and affords an additional proof that the city of Uch was Alexandria. Ibu Batuta of Tangiers,

(1) Vol. III, 20 (Persian Edition).

(2) Vol. I, 26-7.

(3) Manuscript History of Sindh by Mir Masúm Sháh, written in 1583 A. D.

(4) McCrindle's *Invasion of India*, page 156.(5) Cunningham's *Ancient Geography*, Vol. I, page 243 also compare Postans, J. A. S. B., 1838, page 34.

(6) Elliot, Vol. I page 37.

(7) Elliot's *Al-Idrisí*, Vol. I, page 53.

a contemporary of Sayyid Jalāl-ud-Din describes Uj (Uch) in **CHAP. IV.**
his Travels thus :—

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interest.

"Leaving Bhakkar we reached Uj, which is situated on the Indus. It is a large city with fine streets and buildings. Its ruler is the learned Sayyid Jalāl-ud-Din Kejt,⁽¹⁾ so well known for his magnanimity and hospitality. I made friends with the ruler and lived much in his company. We both met at Delhi also. The Emperor went to Daulatabād and Sayyid Jalāl-ud-Din accompanied him. He permitted me to collect the village revenues in his absence in case of need. I collected and expended about 5,000 dinars. Sayyid Jalāl-ud-Din Hawdri Ulavī, one of the most pious of saints, gave me his Khirka (sacredly shawl), which was stolen by Hindū pirates on the sea."

Pirzāda Muhammad Husnain identifies Sayyid Jalāl-ud-Din with the Makhdūm-i-Jahānīyān, grandson of Shēr Shāh Sayyid Jalāl.⁽²⁾

Sir Henry Elliot (pages 366-67, Volume I) thus describes Uch :—

"The ancient kingdom of Sindh was divided into four satrapies, of which the third comprised the fort Askalanda and Maibar, which are also called Talwara and Chachpur. . . . Its proximity to the Bias and its name of Askalanda-Usa lead us to regard it as the Uch of more modern times. That place bears marks of the most undoubted antiquity, and the absence of all mention of it in the Chachnāma, where we are, both in the time of Chach and Muhammad Kasim, introduced to many transactions in its neighbourhood, can only be accounted for on the supposition that it is disguised under some other appellation.

"It has been supposed indeed that the name of the Oxycræon is derived from this old town of Uch, but their position, according to Strabo and Arrian, appears rather to have been on the western side of the Acesines, and it is a curious coincidence that, in that direction also, there is another ancient Uch now in ruins, near the junction of the Hydaspes with that river, which offers a far more probable identification and allows us moreover to assign to the Oesaddii instead of the Oxycræon, the Uch or Askalanda-Usa near the junction of the Hyphasis with the Acesines. The name of the Oxycræon assumes various forms in different authors :—Hydræon in Strabo, Syracousæ in Diodorus, Scythroi, Scythroi and Scythroi in Dionysius, Sydraci in Pliny, Syganbii in Justin, and Oxycræon in Strabo, Arrian, Curtius, Stephanus, and others. . . . Nevertheless, although Alexander may himself have raised no city there, we might still be disposed to admit that the celebrity of his power and conquests may have given rise to the name of Askalanda or Askandra. . . ."

The author of the Chachnāma was a native of Uch, yet he does not say it was ever called Askand or Asal-kanda. He says that Muhammad ibn Qasim⁽³⁾ marched from Aror towards Multān until he reached the fort of Bāhizah (Bhātīāh or Uch) then on the south or left bank of the Bias (and at that time according to Mr Māsūm of Bhakkar called Chachpur). The place surrendered and leaving in it a garrison Muhammad crossed the Bias and appeared

Uch as
Bhātīāh.

(1) Ibn Batuta, Vol. II, page 19.

(2) Urdu Translation, Vol. II.

(3) J. A. S. B. 1892, pp. 261-62.

CHAP. IV. before Askand, Askandara or Asatkanda, anciently called according to Mir Másúm, Talwára. This place then was quite distinct from Uch.
Places of interest.

- It is said that Muhammad of Ghor delivered Multán from the Karámítas and then invested the Bhátías in Uch. We know that the Bhátí stronghold was Uch; they apparently obtained possession of it before the time of Máhmúd of Ghazní. As regards that ruler's capture of Uch the Gardezi, a contemporary historian, says that 1005-06 A. D. the Sultán attacked the fortress of the Bhátías in 396 H., and that Bajhrá the Bhátía, who killed himself when his troops were surrounded, was its ruler. Bú-íshán, however, speaks of Bhátí as midway between Multán and Aror—which Uch is not. Under Muhammad of Ghor Násir-ud-Dín-i-Aetamur, one of his bravest leaders, was feudatory of Uch, and on his death Násir-ud-Dín Qabájah became its holder. He held it at the time of Qath-ud-Dín's death and was subsequently ousted from it by Táji-ud-Dín Yaldúz, but recovered it after the defeat of the latter by Iyaltimsh. Qabájah was however defeated by Jalál-ud-Dín, the Khwárazmí 1221 A. D. (1221 A. D.) and Uch was burnt by him (1223 A. D.). Iyaltimsh five years later wrested Multán and Uch from Qabájah and conferred the latter with its dependencies on Taj-ud-Dín Sanjar-i-Gazlak Khán. At this period Uch was a centre of Muhammadan 1227 A. D. learning for in 1227 or 1228 Minnáj-ud-Dín, the Persian historian, was made by Qabájah chief of the Fírúzi College at Uch. Saif-ud-Dín Ibak-i-Uchchah succeeded Taj-ud-Dín and was governor of Uch when Iyaltimsh died. He defeated the inroad under Hasan 1236 A. D. the Qárlagh in 1236-37. Malik Muayyid-ud-Dín, Hindú Khán, then obtained the fief from Sultán Raziyyah and the Malik Izz-ud-Dín Kabír, Khán-i-Ayáz, was made to exchange the fief of Lahore for that of Multán in consequence of his revolt in 1258. He took the opportunity of the Mughal capture of Lahore to assume independence and seized Uch and its dependencies 1241 A. D. (1241 A. D.), and when he died, in the same year, his son Táji-ud-Dín Abú Bakr-i-Ayáz succeeded him. He kept the Qárlaghs at bay, but shortly afterwards died, and Uch fell into the hands of a slave of his father's who gallantly defended it against a Mughal siege until relieved by an army from Delhi under Ghiás-ud-Dín Balban. Malik Izz-ud-Dín Balban-i-Kashlí Khán then became feudatory of Uch. Though he defeated the Qárlaghs near Multán, he was compelled to surrender it to them and retire to Uch, whence he advanced again to recover Multán from Sher 1250 A. D. Khan's deputy (1250). He was however unable to do it, and again retreated to Uch.

When Humayún, after his defeat by Sher Sháh Súrí, came to Uch, Bakhshói Khán Langáh was its governor on behalf of Sháh Husain Arghún. About 400 yards from Uch Bukhári is a well which is still pointed out as the place where Humayún stayed.

Bakhshī Khān treated Humāyūn with great harshness and the ex-emperor was compelled to set out for Derāwar. In Akbar's reign Uch was permanently annexed to the Delhi Kingdom and till the invasion of Nādir Shāh it remained an appanage of Multān. In the Ain-i-Akbarī its cultivated⁽¹⁾ area and revenue are given as below :—

CHAP. IV.
—
Places of
interest.

Areas in bighas.	Revenue in dāms.	Cavalry.	Foot.
290,506	1,10,140	100	400

Uch is seven miles to the north of Channigoth Railway Station, and 12 miles from Ahmadpur, in 71° 7' 30" E. and 29° 16' N. Its elevation above sea level is 327 feet. These are really three towns, viz: Uch Bukhārī, Uch Gilānī, and Uch Moghla. Uch Bukhārī is a large town and its buildings are almost all of burnt bricks. It is the residence of the Bukhārī Makhdūms. 300 yards from it is Uch Gilānī, which was founded by Muhammad Bandagī Ghaus. Uch Moghla was so named because the Moghal officials collected *hātāi* and dwelt there and for the former reason it is also called Uch Munassila. Barnes⁽²⁾ also states that Uch is formed of three distinct towns, a few hundred yards apart from each other, and each encompassed by a brick wall, now in ruins. Mirza Mughal Beg, Wilford's Surveyor, who surveyed the country about Uch in 1787-88, mentions Uch as "consisting of seven distinct villages."⁽³⁾ Colonel Minchin says that in the time of Jalāl-ud-Dīn Khiljī it used to be a colony of infidel Moghals who embraced Islam.

The following accounts are given by European travellers :—

Charles Masson wrote in 1827 :—

"Uch is, perhaps, the most ancient of the towns in the country. The name is borne by two towns contiguous to each other. One of them *Pir-ka-Uch* is bestowed on Pir Nā'ir-ud-Dīn, the spiritual adviser of the Khān. They have both good *bāzārs* and some commerce. Starting from Ghara, grain boats frequently descend from the two Uchs to Sindh. They are principally, however, distinguished by the ruins of the former towns, their predecessors, which are very extensive and attest the pristine prosperity of the locality."⁽⁴⁾

David Ross writes of Uch thus :—

"Down to the times of Timur and Akbar the junction of the Chanab and Indus took place opposite Uch, sixty miles above the present confluence at Mithankot. It was unchanged when Rennel wrote his "Geography of India" in 1788, and still later in 1796 when visited by Wilford's Surveyor Mirza Mughal Beg.⁽⁵⁾ But early in the present century the Indus gradually changed its course and leaving the old channel twenty miles above Uch, flowed to the south-west, rejoining the former at Mithankot."⁽⁶⁾

(1) Ain-i-Akbarī, Vol. II, pp 163.

(2) Bokhara I, 79.

(3) Cunningham's Ancient Geography, I, 242.

(4) Travels, Vol. I, p. 22.

(5) Also compare Cunningham's Ancient Geography, Vol. I, p. 242.

(6) P. 79.

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interest.

According to the census of 1901 the population of Uch is 7,583. Further details will be found in Table 43. Its population consists in the main of Bukhārī and Gīlānī Sayyids, Khojas, Langāhs and Kirārs (usually Aroras) who form the bulk of the population.

Shrines.

An account of the famous shrines has been given in the note on Muhammadan Shrines in Chap. I, Section G., pages 160—166. Below is given a description of the places not mentioned therein.

(1) Shrine of Bībī Jawindī:—Bībī Jawindī was a daughter of Sayyid Jakl, son of Sayyid Hāmid, son of Sayyid Jakl, son of Sayyid Abū Bakr, son of Sayyid Mahmūd, son of Sayyid Ghīyās-ud-Dīn, son of Shaikh Alīm-ud-Dīn, son of Shaikh Mahmūd Nāsir-ud-Dīn, son of Makhdūm-Jahāniān. Bībī Jawindī was a very pious lady, highly respected by the people for her devotion to religion. She died in 805 Hijra (1403 A. D.). Her shrine was built in 900 Hijra (1494 A.D.). In 1233 Hijra the Chenāb cut down half of the dome as it did the dome of Sayyid Bahāwal Halīm, which lies quite close to it. The remaining half of the dome still exists with her tomb under it.

(2) Tomb of Sayyid Safī-ud-Dīn Haqqānī Gāzrūnī:—The tomb is enclosed by a wall. Sayyid Safī-ud-Dīn Gāzrūnī was born in Gāzrūn (Persia) in 353 Hijra. He came to Uch in 370 and died in 398 Hijra. There are now at Uch only one or two members of the Gāzrūnī family which was once so illustrious there.

(3) In addition to the above there are also at Uch the following shrines and tombs:—

(1) Shrine of Shāh Abdul Jakl, known as Chanchal Shāh Bukhārī. (2) Shrine of Pīr Munnān Mashāikh. (3) Shrine of Sayyid Alā-ud-Dīn Gardezī. (4) Shrine of Sayyid Muizz-ud-Dīn Gardezī. (5) Shrine of Sayyid Pīr Fateh Daryā Bukhārī. (6) Shrine of Shaikh Kabīr. These six are each enclosed by walls without roofs. (7) Shrine of Wilāyat Shāh Jattī, under a small dome. (8) Shrine of Abū Hanfā. (9) Tomb of Faqīr Jabāngīr Sarmast. (10) Tomb of Faqīr Sultān Khar Pāl. (11) Tomb of Faqīr Salem Sudhār.

Sacred re-
lics.

Makhdūm Nan Bahār, Bukhārī, *Sajāda Nashīm* of Uch Bukhārī, has the following relics in his possession:—

(1) Turban of the Prophet. (2) Sheet⁽¹⁾ of the Panj Tan (five members of the Prophet's family, i. e., the Prophet himself, Alī, Hasan, Husain and Fátima). (3) Cloak of the Prophet. (4) Samsām and Qamqār, i. e., swords of Hasan and Husain. (5) The Qorān written by Makhdūm-i-Jahāniān himself. (6) Cap, beads, and scissors of Shaikh Abdul-Qādir Jīlānī. (7) Bairāgan (a prop kept beneath the armpit when a person is in a state of

(1) This was the sheet with which the Prophet covered himself and his family and declared that they were pure and chosen people of God.

attempted communion with God). (8) Cloak of Makhdûm-i-Jahâniân. (9) Sheet of Salmân Fârîsî, a lover of the Prophet.

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interest.

An account is given of some of these relics in the note on Muhammadan Shrines in Chap. I, pages 160—166.

Besides the above both families have the portraits of the 12 Imâms, of Hasan, Husain, and the Prophet, and of a host of other Muhammadan saints, such as Khwāja Muîn-ud-Dîn Chishtî, Shaikh Abdal-Qâdir Jîlânî, Sher Shâh Sayyid Jalâl, Bahâ-ud-Dîn Zakariya of Multân, Bîwa Farid Shakur Ganj, Lal Shâhbâz Qalandar, &c.

The *Sajjâda Nashîns* of Uch Bukhârî and Gîlânî command much respect in the State and have the privilege of return visits from the rulers of Bahawalpur.

The Bukhârî *Sajjâda Nashîns* or successors of Sher Shâh Sayyid Jalâl have been:—

Successors
of Sayyid
Jalâl.

(1) Sayyid Ahmad Kabîr, son of Sher Shâh Sayyid Jalâl (2) Sayyid Jalâl Makhdûm Jahâniyân. (3) Makhdûm Mahmûd Nâsir-ud-Dîn. (4) Shaikh Hâmîd Kabîr. (5) Makhdûm Shaikh Ruku ul Dîn Abul Fateh. (6) Shaikh Muhammad Kîmya Nazar. (7) Shaikh Hâmîd Kabîr *alias* Budha. (8) Muhammad Râjan Sadî Bhâg. (9) Zâir-ud-Dîn. (10) Shaikh Hasan. (11) Shaikh Muhammad. (12) Shaikh Nau Bahâr I. (13) Shaikh Hasan *alias* Abul Maror. (14) Hâmîd Kabîr. (15) Shaikh Râjû, *alias* Rajan Kalân. (16) Shaikh Mahmûd *alias* Mâhmûd Nâsir-ud-Dîn. (17) Shaikh Râjan *alias* Kanghî-wâlâ. (18) Hâmîd Nau Bahâr I. (19) Shaikh Muhammad Nâsir-ud-Dîn. (20) Makhdûm Hâmîd Nau Bahâr. (21) Makhdûm Mahmûd Nâsir-ud-Dîn. (22) Hâmîd Muhammad Nau Bahâr Shabîd. (23) Hâmîd Muhammad Nau Nâsir-ud-Dîn. (24) Makhdûm Nau Bahâr the present *Sajjâda Nashîn*.

The *Sajjâda Nashîns* of Uch Gîlânî have been:—

(1) Shaikh Abdul Qâdir II, son of Huzrat Bandagi. (2) Shaikh Abdur-Razzâq. (3) Shaikh Hâmîd Ganj Bakhsh I. (4) Shaikh Abdul Qâdir III. (5) Shaikh Muhammad Shams-ud-Dîn II. (6) Shaikh Abdul Qâdir IV. (7) Sayyid Muhammad II. (8) Sayyid Murtazâ Ali. (9) Shaikh Abdul Qâdir V. (10) Shaikh Hâmîd Muhammad Ganj Bakhsh III. (11) Shaikh Hâmîd Muhammad Ganj Bakhsh IV. (12) Shaikh Hâmîd Muhammad Shams-ud-Dîn III. (13) Shaikh Hâmîd Muhammad Ganj Bakhsh V. (14) Shaikh Hâmîd Muhammad Shams-ud-Dîn IV. (15) Shaikh Hâmîd Muhammad Ganj Bakhsh VI. (16) Shaikh Shams-ud-Dîn V, present *Sajjâda Nashîn*.

Of the *Sajjâda Nashîns*.

Uch Bukhârî has two Hindu Temples, namely, (1) Khotar Pâljî, and (2) Gopi Nâthjî.

Hindu
Temples.

Uch Moghla, also known as Jamâlî, after Shaikh Jamâl Darwesh Khojandî is famous for the shrines of the said Darwesh, who was tutor to Makhdûm-i-Jahâniân. Shaikh Jamâl Darwesh was descended

Jamâl
Darwesh.

CHAP. IV. from Abú Huraira, the companion of the Prophet, thus :—
 Places of Shaikh Jamál, son of Shaikh Hasan, son of Shaikh. Abul Qásim
 interest Muhammad, son of Muhammad, son of Yahya, son of Hám, son of
 Idris, son of Buhlól; son of Qází Hamdún, son of Hárís, son of
 Abad, son of Hilál, son of Usmán, son of J'afar, son of Sulaimán;
 son of Abad, son of Zuhra, son of Huraira, son of Hášim, son of
 Abad Manáf. Shaikh Jamál died on 25th of Muharram 700 Hijra.

There are also the shrines of the following :—(1) Ganj Alam;
 son of Shaikh Jamál Darwesh, who was born in 667 Hijra and died
 in 770 Hijra. (2) Pir Hášam Qattál (an enclosure): (3) Sakín
 Sudhár Faqír (an enclosure).

WINJHROT.

The fort of Winjhrot or Bijnot was erected by one Rája
 Wínjha or Bija Bhátia according to Sayyid Murád Sháh, and it
 1167 A. D. was demolished by Shaláb-ud-Dín Ghori in 574 H.⁽¹⁾ But accord-
 ing to Col. Tod it was founded by Tunno, the father of Bijí Báí
 (the Bija of Murád Sháh) and grandfather of Deoráj, the founder
 of Deráwar. "Tunno having by the interposition of the goddess
 Beejasanni," says Col. Tod, "discovered a hidden treasure, erected
 a fortress, which he named Beejnote; and in this he placed a
 statue of the goddess, on the 13th, the enlightened part of the
 757 A. D. month Magsir, the Rohoni Nakshatra, S. 813 (A. D. 757)."⁽²⁾

(1) *Tarikh-i-Murád*, I, p. 128 and III, p. 118.

(2) *Rajasthan*, II, p. 189—90.

APPENDIX

MEASURES AND WEIGHTS.

In grain transactions and in dividing the produce of land various measures of capacity are used. In Baháwalpur and part of Ahmadpur Tahsils the following are in use:—

Woight in *mans*, *seers* and
chiláks according to the
Standard in British Territory.

					M. S. Ch.
1 <i>thúla</i>	...	...	...	...	0 0 3½
2 <i>thúlas</i> = 1 <i>túá</i>	...	...	...	...	0 0 6½
2 <i>túás</i> = 1 <i>paropi</i>	...	...	...	...	0 0 13
4 <i>paropis</i> = 1 <i>topa</i>	...	...	...	...	0 3 4
2 <i>topas</i> = 1 <i>dari</i>	...	...	...	...	0 6 8
2 <i>daris</i> = 1 <i>pái</i>	...	...	...	...	0 13 0
8 <i>páis</i> = 1 <i>toka</i>	...	...	...	...	2 24 0
6½ <i>tokas</i> = 1 <i>máni</i>	...	...	...	...	16 0 0
2 <i>mánis</i> = 1 <i>path</i>	...	...	...	...	32 0 0

In Khánpur *iláqa* the measures of capacity are—

					M. S. Ch.
1 <i>túá</i> or <i>thúla</i>	...	...	...	...	0 0 6
4 <i>túás</i> = 1 <i>paropi</i>	...	...	...	...	0 1 8
4 <i>paropis</i> = 1 <i>topa</i> or <i>dari</i>	...	...	...	...	0 6 0
4 <i>topas</i> = 1 <i>pái</i>	...	...	...	...	0 24 0
4 <i>páis</i> = 1 <i>choeth</i>	...	...	...	...	2 16 0
6½ <i>choeths</i> = 1 <i>máni</i> or <i>uák</i>	...	...	...	...	15 0 0
8 <i>choeths</i> = 1 <i>pakki máni</i>	...	...	...	...	19 8 0

Again in Garhi Ikhtiyár Khán *iláqa* the measures, though they bear nearly the same names, are quadruple the weight of those at Khánpur, thus: ⁽¹⁾

					M. S. Ch.
1 <i>thúla</i> or <i>túá</i>	...	...	...	...	0 1 8
4 <i>thúlas</i> = 1 <i>paropi</i>	...	...	...	...	0 6 0
4 <i>paropis</i> = 1 <i>topa</i>	...	...	...	...	0 24 0
4 <i>topas</i> = 1 <i>pái</i>	...	...	...	...	2 16 0
4 <i>páis</i> = 1 <i>choeth</i>	...	...	...	...	9 24 0
6½ <i>páis</i> = 1 <i>uák</i>	...	...	...	...	15 0 0

(1) The story goes that a woman went to live at Garhi Ikhtiyár Khán (only 6 miles from Khánpur, her home) where she went to a shopkeeper to purchase wheat for a rupee. She learnt with surprise that the rate was 12 *thúlas* per rupee, as she thought that she would only get 4½ *seers* of wheat, the *thúla* of Khánpur being equal to 6 *chiláks*. Angry at the abnormally high rate she went to the *bákr* to make further enquiries and to her astonishment she found everywhere the same rate. Bemoaning the impoverished state of the town she at last reluctantly asked the shopkeeper to give her what he pleased. The *thúla* of Garhi was 1½ *seers*, so she received as much wheat as she used to get at Khánpur. In her joy she exclaimed: *Lgh sun le sarí; máa dekh ke thari*: 'I was burning (with rage) on hearing the rates; but am cold (as ice) on seeing the quantity (of corn).' This saying is now used as a proverb to denote the difference of the sizes of the *thúlas* of the two towns.

In Allahábád and Khán Bela *iláqas* the measures are:—

	M.	S.	Ch.
1 <i>thúla</i>	0	0	5
4 <i>thúlas</i> = 1 <i>paropi</i>	0	1	4
4 <i>paropis</i> = 1 <i>topa</i>	0	5	0
4 <i>topas</i> = 1 <i>pái</i>	0	20	0
4 <i>páis</i> = 1 <i>choeth</i>	2	0	0
2 <i>choeths</i> = 1 <i>toka</i>	4	0	0
12½ <i>choeths</i> = 1 <i>máni</i>	25	0	0

In Kot Sabzal, Kot Samába and Ahmadpur Lamma the names of the measures generally are the same as in Khánpur and Garhi Ikhtiyár Khán; but they differ from them in size; in fact these variations are so many that even adjacent villages have *paropis* and *topas* of different sizes. In the Ubha (Minchinábád Nizámat) the measures are:—

	M.	S.	Ch.
1 <i>thúla</i> = ½ <i>paropi</i>	0	0	4
4 <i>thúlas</i> = 1 <i>paropi</i>	0	1	0
4 <i>paropis</i> = 1 <i>topa</i>	0	4	0
16 <i>topas</i> = 1 <i>man</i>	1	24	0
12½ <i>mans</i> = 1 <i>máni</i>	20	0	0

N. B.—It must be remembered that the equivalent in British Territory *mons sers* and *chitaks* in the above tables is for wheat only, not for other crops. Variations in weight in the case of different cereals are as follows:—

	S.	Ch.
1 <i>topa</i> ⁽¹⁾ of wheat	=	4 0
1 „ gram	=	3 12
1 „ rice or <i>gawára</i>	=	4 4
1 „ unhusked rice	=	3 0
1 „ <i>tíl</i> (sesamum)	=	2 8
1 „ <i>jowár</i> or <i>bájrá</i>	=	3 15
1 „ <i>topa</i> of <i>chíná</i> or <i>kangní</i>	=	2 6

So many varieties of measures were prejudicial to the interests of the *samindárs* who suffered in their transactions with the *sáhuárs*, so the use of uniform measures was decided upon, and the measures given in the subjoined table were ordered to be adopted in 1902:—

Name of measure.	Normal weight of measure.	WEIGHTS OF GRAINS IN SEER AND CHITAKS.									
		Wheat, madder and gram.		Rice and máng.		Músh.		Jowár.		Barley.	
		S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.
Thúla	0 4	0 4	0 4	0 4	0 4	0 4	0 3	0 3	0 3	0 3	0 3
Paropi	1 0	1 0	1 1	1 1	1 1	0 15	0 13	0 15	0 15	1 1	0 12
Topa	4 0	4 0	4 4	4 4	4 2	3 12	3 4	3 14	4 2	3 6	3 6

(1) A *topa* of the Ubha, not of the Lamma.

However, the old measures are still in use among the villagers and the money-lenders do their best to avoid the new measures.

MEASURES OF LENGTH.

The *pakká* yard and English yard are both used by cloth merchants in the Lamma. The scales of either are as follows:—

Pakká yard = 2 *pakká* *haths* (hand).

English yard = 16 *girahs*.

One *pakká* yard = 1½ English yards.

In the Ubha, however, the *kachhá gaz*, *pakká gaz* and *hāthra* are in use. These are respectively 3, 3½ and 1½ feet in length. The detailed measures of length as employed in measuring cloth, *gotá*, *kinári*, &c., are:—

8 *ungals* = 1 *girah*.

8 *girahs* = ½ *kirakka gaz* (The English yard being called *kirakka*, i. e., of *Kirás*).

10 *girahs* = 1 *hāth* or cubit.

16 *girahs* = 1 *kirakka gaz*.

18 *girahs* or 2 *hathás* = 1 *gaz* or *pakká gaz*.

The *hath* is either the *sidhá* or the *morwán*. The *sidhá* is the length from the elbow to the tip of the middle finger; the *morwán* is the *sidhá* *hath* together with the length of the middle finger, or with the length from the wrist to the tip of the middle finger. Jat men and women in purchasing cloth always prefer the *morwán hath*, not the English yard, as with the latter the *Kirás* would, they suppose, cheat them. For measuring wood and buildings the measures are:—

2 *ungals* = 1 *lassú*.

2 *lassús* = 1 *chappa*.

4 *chappas* = 1 foot.

3 feet = 1 *gaz* or yard (for wood).

4 feet = 1 *gaz* (for buildings).

WEIGHTS.

For small weightments made by jewellers, goldsmiths, &c., the weights are:—

2 *chávats* (rice grains) = 1 *dána* (of wheat).

4 *dánar* (of wheat) = 1 *rattí*.

8 *rattís* = 1 *māsha*.

12 *māshas* = 1 *tola*.

The standard *tola*, however, in the Lamma, is the weight of a new rupee coin and 8 *rattís*; whereas in the Ubha it is a new rupee coin plus 4 *rattís*. For larger weightments the following are the weights:—

1½ *tolas* = 1 *shái*.

4 *sháis* = 1 *shárik*.

4 *sháriks* = 1 *pá* or *páya* (the latter is the word in the Ubha).

4 *pás* or *páyás* = 1 *ser*.

5 *ser*s = 1 *dhari*.

8 *dharis* = 1 *man*.

The money-lender's standard *man* is, however, generally 42 *ser*s, and sometimes 45 *ser*s. The *man* usually employed in towns is the standard maund of 82½ pounds avoirdupois.

N.B.—The *jataka ser* (H. *ser* of the Jats) is of 100 *tolas* or 1½ Government *ser*s).

MEASURE OF LENGTH IN CANAL CLEARANCES.

The following measure is used by the peasants and *zamindárs* in Canal clearances:—

- 8 *háths* = 1 *gazi*.
- 4 *gazis* = 1 *kána*.
- 21 *kánas* = 1 *lambar*.
- 16 *lambars* = 1 mile.

The measure used by the Canal Officers in measuring Canal excavation work is as follows:—

- 10 feet = 1 *patti*.
- 33 *pattis* = 1 number.
- 16 numbers = 1 mile.

MEASURE OF AREA.

Linear measure.

- 2 *hadams* or $5\frac{1}{2}$ feet = 1 *karm*.
- 10 *karms* = 1 *jarib* (chain).

Square measure.

- 9 *sarsáhs* or square *karms* = 1 *marla*.
- 20 *marlas* = 1 *kandl*.
- 4 *kandls* = 1 *bigha*.
- 2 *bighas* = *ghumán* = 1 acre.

But *ghumán* is never used in the State Revenue records, nor is it used by the *zamindárs*. The largest square measure recognised in the State is only the *bigha*, and most people do not understand what a *ghumán* is, except lease-holders from the Punjab who have settled in the State.

